

שם שם ואבוחור בזוז להחזה על עמי ישׂעָן
ויהי עם לבב דוד אבֵי לבנות בית לשְׁמָךְ יְהִינָּה
אללה יְאֵל: ויאמר יהוה אל דוד אבֵי יְעַמֵּד
אשר היה עם לברך לבנות בית לשמי הטיבורה
כפי היה עם לברך: רק אחת לא הבנה הבירה
כפי בגד **Concordant Literal** שמי
ד"קם יהוה את דבריו אשר דבר ואוקום תזר
דוד אבֵי וא' **Old Testament** כאשר דבר
יהוה ובונה הבית לשם יהוה אלהי ישראל
ודאשים שם את הארון אשר שם ברית יהוה
אשר ברת עם בני ישראל: ויעמד לפני מזבח
יהוה נגד כל קהל ייְהָטָל ויפרש כפיו: כ
עשה שלמה כיור  גנזו בתחום העזרה
חטמש אמות ארנו אות רחבו ואמור
שלוש קומתו ויעמד עלי ויברך על ברכיו נמו
בל קהל ישראל ויפרש כפיו השטימה: ויאמן
יהוה אלהי ישראל אין כמוד אלהים בשםיכ
ובארץ שמר הברית והחסד לעריך ההלכים
לפניך בכל לבם: אשר שמרת לעריך דוד
אבי את אשר **THE BOOK OF DANIEL** ובידך מלאו
כ יום הוה: ועתה יהוה אלהי ישראל שמו
לעבד דוד אבֵי את אשר דברת לו לאמר ל

A WORD ABOUT THIS VERSION

IN A "CONCORDANT" VERSION the English STANDARD equivalents for words in the Original are strictly *uniform* throughout. When possible, this STANDARD word has been used in the Version. A *consistent* vocabulary is provided for any STANDARD equivalent which does not itself make good readable English in all of its occurrences, and these words are as *concordant* as idiom will allow. Thus one English STANDARD represents only one Hebrew word, and this controls the flexibility required in the interests of usage and idiom.

We learn the meaning of words from their usages in the contexts in which we find them. Discordant renderings give words a nebulous or false meaning, thus leading the reader unwittingly into error. The Concordant method automatically compels the use of the nearest English equivalent, for it is the only word which can satisfy all the contexts, and is not needed for any other Hebrew word. Since the vocabulary was fixed by analysis *prior to translating*, much of the bias and prejudice which might otherwise color the renderings could be avoided.

The Concordant method of translation is unique in that it recognizes and acknowledges the frailties and failures of those who labored to produce it, as well as the deficiencies of our English tongue, and makes provision for both, so that they are largely overcome.

In addition to the Hebrew Masoretic manuscripts, we have used the Greek translations of the Septuagint and of Theodotion (in Daniel), the Syriae, the Samaritan Pentateuch (in Genesis), the Qumran "Dead Sea Scrolls" (in Isaiah) and other manuscripts in order to restore the original Hebrew Text wherever possible. The source of any rendering other than Masoretic is indicated by special symbols.

\$1.00

THE VALUE OF THIS VERSION

THE CONCORDANT LITERAL OLD TESTAMENT is probably the most uniform and consistent English translation being produced today. The Concordant system first determines, by means of vocabulary analysis, the one single English word which is the most suitable equivalent for each word of the Hebrew vocabulary. It then endeavors to use this single word consistently all the way through the Old Testament.

Drawbacks associated with rigid uniformity in translation are largely compensated for by means of occasional idiomatic variants, and signs and superior letters in the text itself.

The value of such a literal and uniform translation should be apparent to every serious student. The English reader, without recourse to Analytical Concordances and other helps, becomes aware of the various shades of meaning of each of the original Hebrew words simply by seeing its uniform English equivalent in all of the divinely inspired contexts.

Hence the CONCORDANT LITERAL OLD TESTAMENT is God's Word made available in a much more *useful* form. It presents facts, rather than an interpretation of them. It strives to provide, in readable English, as much evidence from the Hebrew Original as possible.

Webster defines the word "literal" as that which is "*according with the letter of the scriptures, adhering to the fact or to the... primary meaning of a term or expression.*" Here is a literal translation which is also readable, a uniform translation which is also understandable.

Concordant Literal Old Testament



THE BOOK OF DANIEL

CONCORDANT PUBLISHING CONCERN

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TABLE OF CONTENTS

Introduction	3
Significance of the Typefaces	3
The Definite Article	4
The Principal Divine Title	4
The Tetragrammaton	6
The Hebrew Verb	6
Septuagint and other Readings	7
Verse Numbers	9
Concordances	9
A Tentative Version	10
The Book of Daniel	13
Appendix	53
Scripture References	53
Skeleton Index of Daniel	54
Auxiliary Variants	58
Variant Readings	59
Other Publications	60
Abbreviation Key	64

INTRODUCTION

THE CONCORDANT VERSION OF DANIEL is the third fascicle of the CONCORDANT LITERAL OLD TESTAMENT which is being published in installments. The Concordant method of translating has been explained in the Introductions to the Concordant Versions of GENESIS and ISAIAH.

This method first determines, by means of vocabulary analysis, the one single English word which is the most suitable equivalent for each word of the Hebrew and Chaldee vocabularies (Daniel 2:4—7:28 is written in Chaldee).

Drawbacks associated with rigid uniformity in translation are largely compensated for by the use of idiomatic variants. The more frequent ones are indicated in the text itself by means of symbols and superior letters, such as are shown in the ABBREVIATION KEY on page 64.

Other variants which are typical for the book of Daniel are explained in the APPENDIX. Among other features, it contains a SKELETON INDEX of the scroll of this prophet.

SIGNIFICANCE OF THE TYPEFACES

Boldface type is used for words (or even parts of words) having exact counterparts in the Hebrew or the Chaldee.

Lightface type is used for words (or parts of words) which have been added to clarify the meaning of the

respective word in the Original, thus avoiding ambiguous renderings and making the English read more smoothly.

Examples:

1:1	in the third year	=	in third year
1:14	he is hearkening	=	he is hearing
2:10	answering are the	=	answer the
2:16	Daniel goes "in	=	Daniel ONs*
3:26	draws near	=	nears
3:27	does not singe	=	singes not

THE DEFINITE ARTICLE

When the definite article (the) does *not* appear in the original Hebrew or Chaldee, and we have *added* it in English, it is printed in lightface type. Where it does appear in the Original, and we have *omitted* it, a small dot (·) takes its place on the word to which it belongs in the Original.

Example:

1:2	the house of 'Alueim	=	house of the Alueim
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THE PRINCIPAL DIVINE TITLE

The different forms of the principal Divine title have been preserved according to the Original, by transliterating them into their nearest English equivalents (disregarding vowel pointing**).

Al

Alue

Alueim

* ON is our standard for the verb *ole* which is usually rendered: arise, ascend, come up, go up, etc.

** John Parkhurst, *Hebrew and Chaldee Grammar without Points*, in his HEBREW AND ENGLISH LEXICON, Eighth Edition (London, 1823)

James Prosser, KEY TO THE HEBREW SCRIPTURES, Third Edition (London: Aylott & Co., 1854)

James Orange, *Synoptica Hebraea*, in his ANGLO-HEBREW BIBLE EXPOSITOR (London: Partridge & Co., 1858)

In the popular versions, these three forms are rendered "God." However, some Bible translators have indicated the difference outside the text. The titles are usually spelled: El, Eloah, Elohim (due to vowel pointing).

The shortest form of the Divine title *Al* (*El*) is singular. It occurs over 200 times in the Old Testament and may be rendered: God, Deity, Disposer, Subjector.

Alue (*Eloah*) is also singular, and 41 of its 58 occurrences are found in the book of Job. In order to express motion or direction, the ending -e (-ah) is occasionally postfixed to a noun, such as seaward, northward (Dan. 8:4). If Mtzrime (Mitzraimah) means toward Egypt or Egyptwards (Gen. 37:28), it is conceivable that the title *Alue* (*Eloah*) was intended to reflect the general direction of Christ's activity, which is Godwards, toward-the-Deity, toward-the-Disposer, toward-Al. This seems to be confirmed by John 1:1 which we might render as follows: "In the beginning was the Word, and the Word was Godwards" (*pros ton theon*).

The Spirit of our God (*Al*) operates in and through His Son (*Alue*). The Spirit of both *Al* and *Alue* appear constantly in the title *Alueim* (*Elohim*). It is plural (-im) only in the sense that *Al* (God) acts through diverse channels, i.e., *Alue*, and others who are energized by the holy Spirit of *Al*.

In the Chaldee part of Daniel, the plural form is spelled *Aluein*.

The consonant at the end is printed in lightface type when it is not in the Original, either due to an added possessive suffix, such as

9:4	my Alueim	=	Alue-i
9:13	our Alueim	=	Aluei-nu

or due to the construct state:

11:37	Alueim of	=	Aluei
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Whenever the Deity is not in view, but rather one or more idols, we have transliterated the corresponding

Hebrew and Chaldee terms as follows: *al* (sing.), *alue* (sing.), *alueim* (pl.), *aluein* (pl.), *alim* (pl.).

THE TETRAGRAMMATON

In the same manner, the Name of the Deity has been transliterated into English: *Ieue* (pronounced *Yehweh*). The usual spelling (*Yahweh*, or *Jehovah*) reflects the vowel pointing. In Revelation 1:8 John seems to give the meaning of the Name for his Greek readers: Who is and Who was and Who is coming (*cf* 1:4; 4:8; and 11:17; 16:5 where the future is omitted).

THE HEBREW VERB

The Hebrew language, strictly speaking, has no verb forms which express either past or future. When the verb inflections of person and number are indicated by *postfixing* equivalent endings to the verb stem, the emphasis remains on the *fact*, for which the stem stands. We have rendered such forms by the Indefinite ("he-comes") or the Past ("he-came").

When the pronoun part of the verb is *prefixed*, the emphasis shifts to the subject pronoun, thus indicating that it is in the *process* of carrying through an *action*. Generally, we have rendered these forms by the Present Tense ("he-is-coming") or the Future Tense ("he-shall-come," "he-will-come").

This agrees with the usual division into Preterite (Past) and Future. In some grammars they are called the Perfect and Imperfect states, while we would prefer to name them as Complete ("he-comes" etc.), and Incomplete ("he-is-coming" etc.).

When Daniel, in the opening verse of his scroll, reports a historic *fact* of the past, he puts himself back into the time when this happened and writes, "...comes Nebuchadnezzar." In the second verse Daniel describes the *action* taken by God, "...is giving into his hand..."

The other verbs in the first three verses express what the human actor is in the *process of doing*: Nebuchadnezzar "is besieging . . . he is bringing . . . and speaking is the king."

When the Hebrew or Chaldee verb is at the beginning of a sentence and followed by its noun, we have usually shown this sequence by the following English word order:

2:8 Answering is the-king

4:13 Perceiving am-I (two words in the Original)

When the Hebrew or Chaldee equivalent consists of one word only, the English sentence is not inverted:

8:17 He-is-saying

SEPTUAGINT AND OTHER READINGS

The Greek version of the Hebrew Old Testament text was made by Jewish rabbis about the third century before Christ, and is called the SEPTUAGINT (LXX).^{*} While the oldest complete Hebrew text (Codex Lenigradensis) dates back to the year 1008 AD, the LXX text has been preserved in the Codices Vaticanus (b), Sinaiticus (s), and Alexandrinus (a), which were written in the fourth and fifth centuries AD. The LXX readings we have used to restore the Hebrew and Chaldee texts are found in the latest two-volume edition of the LXX issued by Rahlfs.^{**} He explains in his Preface (page xx, Vol. I) that his "edition confines itself, in the main, to the three most important manuscripts, b, s, and a, and

* E. W. Grinfield, AN APOLOGY FOR THE SEPTUAGINT (London: William Pickering, 1850)

Harry M. Orlinsky, *The Septuagint—Its Use in Textual Criticism*, published in THE BIBLICAL ARCHAEOLOGIST (May 1946, Vol. IX, No. 2)

** The New Testament parts of the three Codices have been used in compiling the CONCORDANT GREEK TEXT, on which the CONCORDANT LITERAL NEW TESTAMENT is based.

refers only incidentally and where it seems needful to other material."

In the second century AD, Theodotion, a Jewish proselyte, revised the LXX to conform it to the extant Hebrew and Chaldee texts. As some of the Old Testament quotations found in the New Testament Greek text agree with Theodotion's LXX version, there must have been an earlier LXX revision, at least of portions, on which he based his work. Since that time, as far as the book of Daniel is concerned, Theodotion's text has been preferred to the less accurate LXX version of Daniel.*

We have used readings from both texts (LXX and Theodotion, including footnotes) as published by Rahlfs, especially when they serve to *confirm* a conjecture based on the apparent departure from the Original due to the substitution of one or more Hebrew letters for others of similar appearance or sound, on the omission or transposition of letters within a word, or any other transcriptional errors due to various causes.** In such a case the English equivalent is found between the two superior signs '...'.

In addition we have used other LXX readings, found between the superior figures '...', which *differ* from the Hebrew or Chaldee Original. For some LXX readings there is no equivalent at all in the Hebrew text, such as in 3:23:

"Yet they are walking in the midst of the flame,
singing hymns to Alue and blessing Ieue."

* Ernst Würthwein, THE TEXT OF THE OLD TESTAMENT (New York: The Macmillan Company, 1957) pp. 34-56.

Bleddyn J. Roberts, THE OLD TESTAMENT TEXT AND VERSIONS, (Cardiff: University of Wales Press, 1951) pp. 123-126.

D. R. Ap-Thomas, A PRIMER OF OLD TESTAMENT CRITICISM, Facet Books, Biblical Series-14 (Philadelphia: Fortress Press, 1965) p. 24.

** James Kennedy, AN AID TO THE TEXTUAL AMENDMENT OF THE OLD TESTAMENT (Edinburgh: T. & T. Clark, 1928)

When the old Syriac version *confirms* a LXX reading, the English translation is enclosed by the two symbols '...'. Readings based on ancient manuscript evidence other than the LXX are indicated by our superior letters "...", i.e., manuscripts. They may include a reading from the Syriac version which, in our restoration of the Hebrew text, serves only to confirm other readings.

VERSE NUMBERS

Verse numbers in the left-hand margin correspond to those of the English system, as used in the Authorized (King James) Version. Occasionally they are followed by smaller superior figures to indicate the traditional Hebrew versification, when this varies from the English system.

CONCORDANCES

Since a Keyword Concordance to the CONCORDANT LITERAL OLD TESTAMENT may not be available for many years, Wigram's ENGLISHMAN'S HEBREW AND CHALDEE CONCORDANCE* might prove to be a useful tool in the hands of those who desire to probe even further into the Original.

This concordance (which we ourselves have used for vocabulary analysis) is supplemented by two Indexes, a "Hebrew and English Index," and an "English and Hebrew Index," listing every English word used in the Authorized (King James) Version. For our own use we have inserted our standards and variants into these Indexes.

* Published by Samuel Bagster and Sons, London. A limited stock of this concordance is maintained by the Concordant Publishing Concern.

A TENTATIVE VERSION

The very nature of the Concordant method of translation requires that the resulting idiomatic Version be considered tentative, rather than final, and always open to new improvements and further refinements. By placing before the public as much textual evidence as possible, it is presumed that some of these facts will, D.V., point the way to a better Version in the future.

THE BOOK OF DANIEL

THE BOOK OF DANIEL

1 In the third year ¹of the kingdom of Jehoiakim, king of Judah, comes Nebuchadnezzar, king of Babylon, to
2 Jerusalem and is besieging ^{on} it. ²Yet "Ieue" is giving into his hand 'Jehoiakim, king of Judah, and 'at the end, the furnishings of the house of 'Alueim. ³Then he is bringing them to the land of Shinar, to the house of his alueim, and 'the furnishings he brings to the treasure-house of his alueim.

3 ⁴"Speaking is the king to Ashpenaz, the grandee of his eunuchs, to bring 'of the sons of 'the grandees of' Israel, and 'of the seed royal, and 'of the highborn; boys in whom there is no blemish at all, 'who are of good appearance.

⁵Those intelligent in all wisdom, and knowing knowledge, and understanding what is known, and who have vigor in them to stand in the palace 'before' the king, ⁶he is to teach them the script and language of the Chaldeans.

5 ⁷Assigning is the king to them the day's menu in its day, from the dainties of the king, and from the wine 'of the king's' feasts. ⁸They are to grow up three years, and 'at their end they are to stand before the king.

6 ⁹Now there ^bare among them ('of the sons of Judah)
7 Daniel, Hananiah, Mishael and Azariah. ¹⁰When the chief of the eunuchs is ^pgiving names to them, ¹¹he is ^pnaming 'Daniel Belteshazzar, ¹²Hananiah Shadrach, ¹³Mishael Meshach, and ¹⁴Azariah Abed-nego.

⁸ *Yet ^{nl}determining is Daniel ^{on}in his heart that he will not sully himself 'with the dainties of the king, 'or 'with the wine of his feasts. *When he is seeking permission from the chief of the eunuchs that he not be sullying ⁹ himself, *Alueim is "showing 'Daniel' kindness and" ¹⁰ compassion before the chief of the eunuchs. *Saying is the chief of the eunuchs to Daniel, "I am fearing 'my lord the king who assigned 'your food and 'your drink. ^w Why shall he see 'your faces more languid' and feeble" 'than the other boys who are ^{"of} your 'deportation'? * You make me indebted to the king with 'my head!"

¹¹ *Saying is Daniel to the steward whom the chief of the eunuchs assigned over Daniel, Hananiah, Mishael and ¹² Azariah, "Pray, try out 'your servants ten days. *They shall give to us 'of the seed-foods 'of the land,' and we ¹³ will eat; and water, and we will drink. *Our appearances shall be seen before you, and the appearance of the boys 'who are eating 'the king's dainties. *["]According to "what you shall see, do with your servants."

¹⁴ *Now he is hearkening to them 'in 'this thing and trying them out ten days, and 'at the end of the ten days, their appearance is seen to be better and plumper in flesh 'than any of the boys 'who are eating 'the king's dainties. ¹⁶ Hence the steward ^bkeeps on bearing away 'their dainties and the wine, their drink, and is giving to them seed-foods.

¹⁷ * To ^{them}these 'boys, the four of them, Alueim gives knowledge and intelligence in every script, *as well as wisdom; in *addition Daniel is 'given understanding in ¹⁸ every vision and in dreams. And 'at' the end of the days ^w the king says to bring them in. *Then the chief of ¹⁹ the eunuchs is bringing them before Nebuchadnezzar. * Speaking is the king with 'them, and 'of them all, none is found ["]like Daniel, Hananiah, Mishael and Azariah.

²⁰ Henceforth they are standing before the king; ^{in every} matter of wisdom ^{and} of understanding which the king seeks ^{of} them, ^{he is finding them tenfold} ^{above all} the sacred scribes ^{and} magi which are in all his kingdom. ^{Hence they are honored by the king;} ^{he constitutes them chiefs,} and he finds them wiser in word ^{than} all those in his land and in his kingdom. ^{Thus Daniel continued on till year one} ^{of Cyrus, the king} ^{of Persia.}

- 2** ^{In the second year} ^{of Nebuchadnezzar's kingdom,} Nebuchadnezzar dreams dreams; ^{agitated is his spirit}
- 2** ^{and his sleep is} ^{fleeing} ^{from} him. ^{Saying is the king to call} ^{the sacred scribes and} ^{the magi and} ^{the enchanters and} ^{the Chaldeans to tell} ^{the king his dreams.} ^{Then}
- 3** ^{they are coming and standing before the king.} ^{Saying is the king to them,} "A dream I dream, and agitated is my spirit to know 'the dream.'
- 4** ^{Speaking are the Chaldeans to the king in Syriac,} "O king, live for the eon! ^{State the dream to your servants,} and we will disclose the interpretation."
- 5** Answering is the king and saying to the Chaldeans, "The matter is ^{'departing'} from me. Should you not be ^{'making known to me the dream and its interpretation,} you shall be dismembered, and the confiscation
- 6** ^{of your houses shall be promulgated.} ^{Should you disclose the dream and its interpretation} 'to me,' gifts and a reward and great esteem shall you receive' before me. Only disclose the dream and its interpretation."
- 7** They answer a second time and are saying, "The king will ^{"state the dream to his servants,} 'then the interpretation will we disclose.'
- 8** Answering is the king and saying, "I know 'for certain that you would gain time, forasmuch as you per-

⁹ceive that the matter is 'departing' from me. For, should you not be 'making the dream known to me,' "there is but one edict for you, 'as you will' 'concoct' a lying and corrupt matter to say before me, till 'the times are altering. Only the dream ^{"state} to me, and I shall know that its interpretation you will disclose to me."

¹⁰ Answering are the Chaldeans before the king and saying, "Actually no^t mortal on 'earth' can['] disclose the king's matter, forasmuch as any other king, grandee, or authority does not ask a matter such as this['] of any sacred

¹¹ scribe, ^tor magus ^tor Chaldean.^t The matter that the king is asking is 'heavy and' extraordinary.^t Actually no^t other['] will disclose it before the king, only the aluein 'whose abode actually is not with 'any['] flesh."

¹² Wherefore the king is angry and has great wrath,

¹³ and says to destroy['] all the wise men of Babylon. Then the edict is issued['] to despatch['] all["] the wise men, and they seek Daniel and['] all["] his partners to be despatched.

¹⁴ 'Then Daniel replies with counsel and tact to Arioch, the grandee of the['] king's executioners, seeing that he issues the edict to despatch['] the wise men of Babylon.

¹⁵ He is responding and saying to Arioch, who has the king's authority, "Why is the edict['] before the king urgent?" Then Arioch makes the matter known to

¹⁶ Daniel. 'Now Daniel goes["] in and petitions['] the king that he will give['] him a stated time['] to disclose['] all["] the interpretation to the king.

¹⁷ Then Daniel departs to his house, and to Hananiah, Mishael and Azariah, his partners, he makes['] all["] the matter known.^t He is charging them["] to petition for

compassions['] before the Alue of the heavens["] concerning this secret; that Daniel and his partners not perish with the remaining wise men of Babylon.

¹⁸ Then to Daniel in a vision that night, the secret['] of

the king^o is revealed. Then Daniel blesses^t the Alue of
²⁰ the heavens. Responding is Daniel and saying, "Blessed^t
 be the name of Him Who is the Alue, from the eon and
 unto the eon, for the wisdom and the mastery,^t they are
²¹ His.^t He is altering the eras and the stated times, caus-
 ing kings to pass away and causing kings to rise, granting
 'wisdom to the wise and knowledge to those knowing
²² understanding. He is revealing the deep and the con-
 cealed things; knowing what is in the darkness^t since
²³ with Him a 'stream of light solves them. To Thee, Alue
 of my forefathers, am I acclaiming and lauding, that
 'wisdom and mastery Thou dost grant to me. And^{as}
 now Thou dost^t make known to me that which we
 petition^t of Thee; for the king's matter Thou hast^t made
 known to us."

²⁴ Wherefore Daniel goes^{on}in^{on}unto Arioch, whom the
 king assigned to destroy^t all^o the wise men of Babylon.
 He departs and^{thus} says to him, "The wise men of Bab-
 ylon you must not destroy. Bring me^{on}in before the
 king, and the interpretation am I disclosing to the king."
²⁵ Then Arioch, in a fluster, brings^t Daniel^{on}in before
 the king and^{thus} says to him, "I have found a 'wise'
 master^t of the sons of the deportation^t of Judah who will
 "make known the interpretation to the king."

²⁶ Responding is the king and saying to Daniel, whose
 'Chaldaic^o name is Belteshazzar, "Actually, can you^t
 "make known to me the dream which I perceive, and its
 interpretation?"

²⁷ Answering is Daniel before the king and saying, "The
 secret which the king is asking, not the wise men, the
 magi, the sacred scribes, nor the hieromancers can^t dis-
²⁸ close to the king.^{bt} Actually, the Alue in the heavens
 reveals secrets, and He^t makes known to 'king Nebu-
 chadnezzar what^t shall be in the latter^t days. 'O king,

live for the eon! " Your dream, 'even the visions of your head on your bed; it is 'this:

29 "You, O 'king—your ruminations on your bed come up regarding 'all' ^{vt} that 'shall be after 'this. " The Revealer 30 of 'secrets 'makes known to you what that 'shall be. And I—this 'secret is revealed to me not 'by wisdom ' actually in me more 'than any other of the living. It is revealed only ^{on}to the ^{sa}'intent that the interpretation to the king be made known, and that you shall know the ruminations of your heart.

31 "You, O 'king, perceiving were you, and lo, one great image! "This 'image is grand, and its aspect excellent, rising to 'your view,' and the appearance 'of the image 32 is terrifying you. "The image's head ^t is good gold, its "chest and its arms ^t are silver, its "belly and its thighs ^t 33 are copper, its legs ^t are iron, its feet, 'part' ^o 'of them' ^t are 34 iron, and 'part' ^o 'of them' ^t are clay. You were perceiving till ^t a stone severs itself, that is, not 'by hands, and it collides 'with the image ^{on}at its feet that were of 'iron 35 and 'clay, and pulverizes them. "Then pulverized, as one, are the iron, the clay, the copper, the silver, and the gold, and they are as chaff from summer threshing sites, and the wind lifts them up, and no^t place at all is found for them. And the stone that collides 'with the image becomes 'a vast mountain range, and fills all the earth.

36 "This is the dream, and its interpretation will we ^{sa}'state before the king.

37 "You, O 'king, are king of 'kings, seeing that the Alue of the heavens grants a 'safeguarded 'kingdom to you, 38 and 'might 'and 'honor' and 'esteem. "In every place 'where the sons of 'mortals are abiding, the animal of the field, 'the flyer of the heavens, 'and the fish of the sea, "He grants into your hand. "He ^o'gives you authority 'over them all. You are "the head that is 'gold.

- ³⁹ “In your place shall arise another kingdom of the earth, ‘inferior’ to you, ‘that is ‘silver’; and another kingdom, the third, that is ‘copper,’ shall have authority in all the earth.
- ⁴⁰ “The fourth kingdom shall be mighty as ‘iron, forasmuch as ‘iron is pulverizing and overcoming ‘all.’ As ‘iron that smashes, all these shall it pulverize and smash.
- ⁴¹ “Seeing that you perceived the feet and ‘toes, ‘part’ ‘of them ‘of potter’s clay, and ‘part’ ‘of them of iron: the kingdom shall be composite. And ‘the stability’ ‘of ‘iron’ will be in it, forasmuch as you perceived the iron mixed ‘with the muddy clay. And the toes of the feet, ‘part’ ‘of them of iron and ‘part’ ‘of them of clay: ‘at the end, the kingdom shall be mighty, ‘yet ‘part’ ‘of it shall be frail.
- ⁴² Seeing that you perceived the iron mixed ‘with ‘muddy clay: thus mixing ‘with ‘wealth’ is ‘the armed force of the mortal. ‘Yet ‘with ‘wealth’ it is not clinging, ‘this one with ‘that one, ^{ha!}even as ‘iron mixes not with ‘clay.
- ⁴³ “In their days, that is, of these ‘kings, the Alue of the heavens will set up a kingdom that for the eons shall not come to harm. ‘His kingdom shall not be left to another people. It will pulverize and terminate all these kingdoms, and it shall be confirmed for the eons.
- ⁴⁴ “Forasmuch as you perceived that a stone severs itself from a ‘mountain range, that is, not ‘by hands, and it pulverizes the iron, the copper, the clay, the silver, and the gold, the great Alue ‘makes known to the king what ‘shall ^{be}occur after this. ‘Certain is the dream and faithful its interpretation.”
- ⁴⁵ Then ‘king Nebuchadnezzar falls on his face and worships’ Daniel, and he says an approach present and incense of attainment are to be libated to him.
- ⁴⁶ Answering is the king to Daniel and saying, “In verity, ‘your Alue, He is the Alue of aluein, ‘Lord of

kings, and 'only' Revealer of 'hidden' secrets, seeing that
⁴⁸ you can reveal this secret." Then the king made much
 'of Daniel: + he grants to him immense, huge gifts; and
 'gives him authority over all the province of Babylon;
 and makes him grande of the prefects who are over all
 the wise men of Babylon.

⁴⁹ "Then Daniel petitions' the king, and he assigns' Shadrach, Meshach and Abed-nego over the administration' of the province of Babylon. 'Thus Daniel is in the gateway of the king.

3 'In the eighteenth year' of Nebuchadnezzar, the king made an image 'of gold. Its height was sixty cubits and its breadth six cubits. He set it up in Dura valley in the
² province of Babylon. 'Then Nebuchadnezzar, the king 'of the kings and rulers of the whole habitance,' sends to assemble 'all the nations and leagues and language-groups:' > the satraps, the prefects, and the viceroys, the noble hieromancers, the governors, the magistrates, the jurists, and all the authorities of the provinces, to arrive for the dedication of the image that is set up by Nebu-
³ chadnezzar the king. 'Then assembling are the satraps, the prefects, and the viceroys, the noble hieromancers, the governors, the magistrates, the jurists, and all the authorities of the provinces, for the dedication of the image that is set up by Nebuchadnezzar the king. And 'those registered' are rising to receive the image that is set up by Nebuchadnezzar.

⁴ "Then the herald is calling 'with potency' to the throng, "To you it is ^{"sa}commanded, O 'nations,' 'peoples,' 'leagues
⁵ and 'language-groups!' 'As 'soon' as you shall hear the sound of the horn, the pipe, the lyre, the sambuke, the psalteries—+ all sorts of 'music in concert—you shall fall down and worship' the golden image that is set up by

- ⁶ Nebuchadnezzar the king. And whoever ^t shall not fall down and worship, in the "same hour shall he be heaved into the midst of the glowing, flaming furnace."
- ⁷ Wherefore, ^tat "the stated time, as ^t all the people are hearing the sound of the horn, the pipe, the lyre, the sambuke, the psalteries—^t all sorts of 'music' in concert"—falling down are all the peoples, 'leagues and 'language-groups, and worshiping ^t the golden image that is set up by Nebuchadnezzar the king.
- ⁸ Wherefore, ^tat "the stated time, the masters of the
- ⁹ Chaldeans draw near and accuse ^t the Jews. They respond and are saying to 'king Nebuchadnezzar, "O 'lord'
- ¹⁰ the king, live for the eons! You, O 'king, promulgate a decree that every mortal that shall hear the sound of the horn, the pipe, the lyre, the sambuke, the psalteries—^t all sorts of 'music' in concert—shall fall down and worship ^t the golden image; and whoever ^t shall not fall down and worship ^t the golden image' shall be heaved
- ¹¹ into the midst of the glowing, 'flaming furnace. Actually, the Jewish masters whom you assigned over the administration of the province of Babylon—Shadrach, Meshach and Abed-nego—these 'masters did not ^tact on your decree, O 'king: 'your alue they are not serving, ^t the golden image that you set up they are not worshiping.'
- ¹³ Then Nebuchadnezzar, ^tdisturbed and furious, says to "bring hither" Shadrach, Meshach and Abed-nego. ^t Then these Jewish masters are "brought hither before
- ¹⁴ the king. Responding is Nebuchadnezzar and saying to them, "Is it intentional, Shadrach, Meshach and Abed-nego, that you are not actually serving ^t my alue, ^t the golden image that I set up you are not worshiping?
- ¹⁵ Actually, should you now be ready, ^tthen, 'as 'soon ^tas you are hearing the sound of the horn, the pipe, the lyre, the sambuke, the psalteries—^t all sorts of 'music' in con-

cert—you shall fall down and worship' the 'golden' image that I made. And should you not be ready, 'you know that if you are not^o worshiping, in the "same hour shall you be heaved into the midst of the glowing, flaming furnace. And who is ^{he} the alue that will deliver you from my hands?"

¹⁶ Answering are Shadrach, Meshach and Abed-nego and saying to 'king Nebuchadnezzar, "Not necessary is it for us to reply to you ^{on}concerning this rescript.

¹⁷ Should it actually happen, our Alue 'in the heavens,^o Whom we are serving, can' deliver us from the glowing, flaming furnace; and from your hand, O 'king, will

¹⁸ He deliver us. * Should He not, be it known to you, O 'king, that actually' your aluein we will not serve, and 'the golden image that you set up we will not worship."

¹⁹ Then Nebuchadnezzar is full of fury, and the mien of his visage alters ^{on}against Shadrach, Meshach and Abed-nego. He is answering and saying to heat' the furnace seven units over 'what he perceives it to be al-

²⁰ ready heated. And to the masters—masters of valor that are in his army—he says to truss up' Shadrach, Meshach and Abed-nego and heave them into the glowing flaming furnace.¹ Then these 'masters truss them up in their

²¹ mantles, their turbans ^{on}their heads,⁺ their garb and their clothing, and heave them into the midst of the glowing, flaming furnace.

²² Wherefore—'because 'the king's matter is urgent, and the furnace heated redundantly, 'seven units more 'than aforetime^o—these 'masters who 'were chosen to truss them up and to approach the furnace^o ^t and hoist' Shadrach, Meshach and Abed-nego: despatched are they by

²³ the flare 'of the flame. And these other 'masters, the three of them, Shadrach, Meshach and Abed-nego, fall trussed up into the midst of the glowing, flaming fur-

nace. "Yet they are walking in the midst of the flame, singing hymns to Alue and blessing Ieue."

²⁴ Then 'king Nebuchadnezzar marks it and rises in a fluster. Responding and saying is he to his retinue, "Did we not heave three masters, trussed up, into the midst of the flame?"

They are answering and saying to the king, "Certainly, O 'king!"

²⁵ He is answering and saying, "Aha! I am perceiving four masters, untied, walking about in the midst of the flame, and actually, not one among them is harmed! And the appearance 'of the fourth is like' a son of Aluein."

²⁶ 'Then "king" Nebuchadnezzar draws near to the door of the glowing 'flaming furnace and is responding and saying, "Shadrach, Meshach and Abed-nego, servants of Him Who is the Supreme 'Alue 'of Aluein,' step out and come hither." 'Then out are stepping Shadrach, Meshach and Abed-nego from the midst of the flame.

²⁷ 'Now assembling are the satraps, 'prefects and vice-roys and the king's retinue and are perceiving' these masters, that the flame has no^t authority 'over their frames: 'the hair of their head it does not singe, 'their mantles it does not alter, and further, the smell of flame is not 'on them.

²⁸ Responding is "king" Nebuchadnezzar and saying, "Blessed be their Alue—that of Shadrach, Meshach and Abed-nego—Who sent His messenger and delivered' His servants who are relying on Him, 'when they alter the 'king's declaration. 'They granted their frames 'to the fire,' seeing that they will not serve, neither worship' any 'other' alue, only' their Alue. 'Now from me shall

be promulgated a decree that, in every people, league, and language-group, whoever is saying aught carelessly

"against their Alue—that of Shadrach, Meshach and Abed-nego—shall be dismembered and his house shall be the equivalent of a confiscation, forasmuch 'as there is actually not another Alue Who can 'rescue as this One.'

³⁰ 'Then the king prospers' Shadrach, Meshach and Abed-nego in the province of Babylon. 'And he promotes them and deems them worthy to govern all the Jews who are in his kingdom.'

4" Nebuchadnezzar the king, to all 'peoples, 'leagues and 'language-groups that are abiding in the entire earth:
Your welfare be growing great!

^{2"} The signs and the amazing deeds that the Supreme 'Alue does with me, it is seemly before me to disclose 'to ^{3"} you: His signs how immense, and His amazing deeds how mighty! His kingdom is an eonian kingdom, and His jurisdiction is with generation 'after generation.

^{4'} I, Nebuchadnezzar, was at ease in my house, and flour-^{5'} ishing in my palace. A dream I perceived and it is terri-
fying me, and portents on my bed, 'even the visions of ^{6'} my head are flustering me. 'Then from me a decree was promulgated to bring ^{on}in before me' all the wise men of Babylon, that the interpretation of the dream they ^{7'} shall ["]make known to me. 'Then went ^{on}in the sacred scribes, the magi, the Chaldeans and the hieromancers, and I am ["]stating the dream before them, 'yet its interpre-
tation they did not ["]make known to me.

^{8'} * Further, last of all, Daniel comes ^{on}in before me, whose name is Belteshazzar, ["]after the name of my alue. 'Now, seeing that the spirit of the holy Aluein is in him, I ["]state the dream before him also:

^{9'} "Belteshazzar, grandee of the sacred scribes, seeing that I know that the spirit of the holy Aluein is in you, and no^t secret at all bothers' you, 'hear' the visions of my

dream that I perceived, and ^{"a}state its interpretation 'to me.'

¹⁰"Now the visions of my head on my bed are these: Perceiving am I, and lo, an oak in the midst of the earth, ¹¹and its height is enormous. The oak increases and is mighty, and its height is reaching to the heavens, and it ¹²is perceptible to the extremity of the entire earth. Its leaves are seemly, and its pollination abundant, and sustenance for 'all is in it. Under it the animal of the field is shaded, and in its boughs are abiding the birds of the heavens, and from it all 'flesh is having sustenance for itself.

¹³"Perceiving am I in the visions of my head on my bed, and lo, a holy ⁺rouser is alighting from the heavens.

¹⁴"He is calling 'with potency and ^{"o}this is what he is saying, 'Slash down the oak; ⁺cut away its boughs. Shake off its leaves; ⁺scatter its pollinated fruit. Wander shall the animals from under it, and the birds from its boughs.

¹⁵"But the stump with its roots leave in the earth ⁺clamped 'with a band [']of iron and copper. In the verdure [']of the field ⁺'with the night mist of the heavens shall he be streaked. ⁺With the animals shall be his portion: [']the

¹⁶"herbage of the earth. His heart shall alter from a 'mortals: ⁺the heart of an animal shall be granted to him;

¹⁷"thus seven seasons shall pass on over him. In a severance of the rousers is the rescript, and ^{"in'} a ^{"a}statement of the saints is the request, unto the intent that the "living shall know that the Supreme is in authority in the kingdom of mortals, and to whom [']He is willing is He giving it, and a low one of mortals is He setting over it.'

¹⁸"This 'dream, I', 'king Nebuchadnezzar, perceived. 'Now you, Belteshazzar, ^{"a}state the interpretation, forasmuch as all the wise men of my kingdom can not ^{'c}make

known to me the interpretation. 'Yet you 'Daniel' can, seeing that the spirit of the holy Aluein is in you.'

^{19^a} Then Daniel, whose name is Belteshazzar, is desolated ^{a^s} one hour, and his ruminations are flustering him. Responding is the king and saying, "Belteshazzar, the dream and its interpretation must not fluster you." Answering is Belteshazzar and saying, "My lord, the dream be for those hating you, and its interpretation for your 'foes'!"

^{20^b} "The oak that you perceived, that increases and is mighty, and its height is reaching to the heavens, and it

^{21^c} is perceptible to the entire earth, and its leaves are seemly, and its pollination abundant, and sustenance for 'all is in it, under it the animal of the field is abiding, and in its boughs are roosting the birds of the heavens—

^{22^d} you it is, O 'king, seeing that you are increased and mighty, and your grandeur is increased, and reaches to the heavens, and your authority to the extremity of the earth.

^{23^e} "And seeing that the king perceived a holy ⁺rouser alighting from the heavens and saying, 'Slash down the oak and harm it, but the stump with its roots leave in the earth ⁺clamped 'with a band 'of iron and copper; in the verdure 'of the field ⁺'with the night mist of the heavens shall he be streaked; ⁺with the animals of the field shall be his portion till ^t seven seasons shall pass on over him'

^{24^f} "This is 'its' interpretation, O 'king: ' It is a sentence of severance, inflicted ^oby the Supreme, that reaches ^oto ^{25^g} my lord, the king; 'for they shall shove [']you from 'mortals, and with the animals of the field is to be your abode, and 'herbage will they feed to you, as oxen, and '^{with} the night mist of the heavens' will you be streaked; '^{thus} seven seasons shall pass on over you till ^t you shall know that the Supreme is in authority in the kingdom

of 'mortals, and that to whom ^tHe is willing He is giving it.

²⁶" "And, seeing that they say to leave the stump with its roots 'of the oak, your kingdom will be set up for you' again 'when you shall know that jurisdiction is of the heavens.

²⁷" "Only, O king, may my 'counsel' ^{on}to you be seemly: * Break off your sins 'by being just, and your depravities 'by being gracious to the humble, in case your days 'of ease should be lengthened."

²⁸" All this came upon 'king Nebuchadnezzar ²⁹" when, 'at the end of twelve months, he is going about on the ³⁰"royal palace 'of Babylon. Responding is the king to all this 'by saying, "Is not this ^tBabylon 'great that I have built ^tto be the house of the kingdom within the might of my safeguarding walls, * for the esteem of my honor!"

³¹" While the matter is still in the mouth of the king, a voice falls from the heavens, "To you are they saying, 'King Nebuchadnezzar: The kingdom passes away from ³²you. 'From 'mortals are they shoving ^tyou, and with the animals of the field is your abode. 'Herbage will they feed to you, as oxen. 'Thus seven seasons shall pass on over you till ^tyou shall know that the Supreme is in authority in the kingdom of 'mortals and to whom ^tHe is willing He is giving it."

³³" In the ^tsame hour the declaration gathered on Nebuchadnezzar: * from 'mortals is he shoved, ^t'herbage is he eating, as oxen, and 'the night mist of the heavens is streaking his frame, till ^this hair increased as vultures' feathers and his claws are as those of birds.

³⁴" And 'at the end of the days, I', Nebuchadnezzar, lifted my eyes to the heavens, and my knowledge is returning ^{on}to me. 'Then I blessed ^tthe Supreme, and I lauded and

honored' Him Who is living for the eon, seeing that His jurisdiction is an eonian jurisdiction, and His kingdom is with generation 'after generation.' All abiding on the earth are reckoned as naught: 'according to His will is He doing in the army of the heavens and with those abiding on the earth. And no^t one will actually clap 'with his hands and say to Him, "What doest Thou?"'

³⁶" In "the stated time my knowledge is returning ^{on}to me: 'for the esteem of my kingdom, my honor and my aspect is returning ^{on}to me. And to me my retinue and my grandees are petitioning, and over my kingdom I am set in due order, and excellent majesty was added to me.

³⁷" Now I, Nebuchadnezzar, am lauding and exalting and honoring' the King of the heavens, seeing that all His deeds are verity, and His paths are adjudication; and 'all' walking in pride He can 'abase.'

- 5 Belshazzar the king makes a grand dinner for a thousand of his grandees and is drinking 'turbid wine in view
² of the thousand. 'When tasting the turbid wine, Belshazzar says to 'bring hither' the gold and 'silver vessels 'of the house of Alue' which his grandfather Nebuchadnezzar had taken from the temple ^t in Jerusalem, 'that they may drink 'from them—the king and his grandees,
³ his consorts and his concubines. 'Then they 'bring hither the gold 'and 'silver' vessels which they had taken from the temple, 'the house of the Alue' in Jerusalem. And they drink 'from them—the king and his grandees, his
⁴ consorts and his concubines. They drink the turbid wine and laud' the aluein of 'gold, 'silver, 'copper, 'iron,
 'wood, and 'stone.
⁵ In the "same 'hour come forth fingers 'of a mortal's

hand 'writing,' in the light received from the lampstand, on the stuccoed 'sidewall' of the king's 'palace. And the king is perceiving the fingertip of the hand that is writing. Then the king's mien alters ^{him} and his ruminations are flustering him; 'the ligaments of his loins loosen up, and his knees are knocking one against the other.

⁷ Calling is the king 'with potency to "bring on" in' the magi, 'the sacred scribes,' the Chaldeans, and the hieromancers. Responding is the king and saying to the wise men of Babylon that, "Any mortal who will read 'this writing and disclose its interpretation to me shall be clothed in 'purple, 'with a 'circlet 'of 'gold "about his neck, and as the third one in the kingdom shall he have authority."

⁸ Then going "in are all the king's wise men, 'yet they can not' read the writing 'nor' "make known its interpretation to the king. Then king Belshazzar is flustering greatly and his mien is altering ^{on him}, 'while his grandees are baffled.

¹⁰ "Then" the queen, in view of the declarations of the king and his grandees, goes "into" the house of feasting. The queen responds and says, "O 'king, live for the eons! Your ruminations must not fluster you, and your mien

¹¹ must not be altering. Actually, a master is in your kingdom in whom is the spirit of the holy Aluein, and in the days of your grandfather a stream of light and intelligence and wisdom, as the wisdom of the Aluein, was found in him. 'King Nebuchadnezzar your grandfather set him up to be grandee of the sacred scribes, the magi, the Chaldeans and the hieromancers of your grand-

¹² father the king, forasmuch as an excellent spirit, 'knowledge and intelligence in the interpreting of dreams, ' the disclosure of problems and the untying of knots was found in him, that is in Daniel on whom the king placed

his name Belteshazzar. Now Daniel shall be called, and he will disclose the interpretation."

¹³ 'Then Daniel is "brought" in before the king. Responding is the king and saying to Daniel, "You are he—the Daniel, who is 'of the sons of the deportation' of Judah, that the king my grandfather "brought hither from

¹⁴ Judah? * I hear "concerning you that the spirit of the 'holy' Aluein is in you, and a stream of light and

¹⁵ intelligence and excellent wisdom is found in you. 'Now "brought" in before me were the wise men, the magi and 'the hieromancers,' that they shall read this writing and "make known to me its interpretation. 'Yet they can

¹⁶ not 'disclose the interpretation of the matter. 'Yet I' hear "concerning you that you can 'interpret interpretations and untie knots. Now, if you can 'read the writing and 'make known to me its interpretation, in 'purple shall you be clothed, 'with a circlet 'of 'gold about your neck, and as the third one in the kingdom shall you have authority."

¹⁷ 'Then answering is Daniel and saying before the king, "Your gifts' be to yourself, and your rewards grant to another! But the writing will I read to the king, and 'its' interpretation will I "make known to him.

¹⁸ "You, O 'king! The Supreme 'Alue granted the kingdom and 'majesty and 'esteem and 'honor to Nebuchad-

¹⁹ nezzar your grandfather. And from the majesty that He granted to him, all 'peoples, 'leagues, and 'language-groups were stirred and terrified 'before him. Whom he will he is despatching, and whom he will he is 'preserving alive; 'whom he will he exalts, and whom he

²⁰ will he abases. 'Yet when his heart was exalted and his spirit was mightily 'arrogant, he was deposed from the throne of his kingdom and they caused his esteem to pass

²¹ away from him: 'from the sons of 'mortals was he

shoved, ' his heart was made equal ^wto an 'animal's, and with the wild donkeys was his abode. 'Herbage are they feeding to him, as oxen, and 'by the night mist of the heavens was his frame streaked, till ' he knew that the Supreme 'Alue is in authority in the kingdom of mortals, and ' whom ' He is willing is He setting up over it.

²² 'Yet you, his grandson Belshazzar, you abase not your heart 'in Alue's sight,' forasmuch as all this you know.

²³ 'Over the Lord, 'the Alue' of the heavens, you exalt yourself; +' the vessels 'of His house they 'bring hither before you; + you and your grandees, your consorts and your concubines are drinking 'turbid wine 'from them. Also 'aluein of 'silver, +' gold, 'copper, 'iron, 'wood, and 'stone who are not perceiving and not hearing and not knowing, these you laud, 'yet' the Alue in Whose hand is your breath, and for Whom are all your paths, 'Him'

²⁴ you do not honor. From before Him 'then is being sent the fingertip of that 'hand and is 'this 'writing signified.

²⁵ "Now 'this is the writing that is signified:

MNA MNA THUQL U PHURSIN

²⁶ and 'this is the interpretation of the matter:

MNA, an accounting has the Alue made of your kingdom and He balances it;

²⁷ THUQL, weighed are you 'on the scales and found lacking;

²⁸ PHURS, bisected is your kingdom and it will be granted to the Medes and Persians."

²⁹ Then, at Belshazzar's "^{an}order," they clothe Daniel in purple, 'with a circlet 'of 'gold ^{on}about his neck, and they proclaim ^{on}concerning him that 'he is the third authority in the kingdom.

³⁰ In the "same 'night Belshazzar is despatched, the king of the Chaldeans. "Thus the interpretation comes on

Belshazzar the king: ' the kingdom is taken away from the Chaldeans and given to the Medes and Persians.'
³¹ And Darius the Mede received the kingdom, being ["]about sixty-two years old.

- ⁶' Seemly is it before Darius 'to set up over the kingdom' a hundred and twenty-'seven' satraps who 'shall be in all ² the kingdom. 'Over' them are three chancellors, 'Daniel being one 'of them. 'These 'satraps' shall be reporting on their decrees to the three of them, 'so no' damage will be done to the king's administration.
- ³' Then this Daniel is set permanently over the chancellors and 'satraps, forasmuch as an excellent spirit is in him; 'moreover the king reflects whether to set him up over all the kingdom.
- ⁴' Then the chancellors and 'satraps are seeking to find a pretext 'against Daniel 'in regard to the administration of the kingdom. 'Yet no' pretext 'or corruption at all can they 'find, forasmuch as he is faithful, and no' carelessness 'or corruption at all is found ["]in him. Then these 'masters are saying, "We will not find any pretext 'against this Daniel, unless in the edict of his Alue we find it ["]against him."
- ⁶' Then these 'chancellors and 'satraps foregather ["]with the king, and thus they say to him, "King Darius, live ⁷ for the eons! Counseling are all—the chancellors of the kingdom, the prefects and 'satraps, the retinue and the viceroys—to set up a 'royal statute and to issue a mighty interdict that everyone who is petitioning a petition from anyone—whether alue 'or mortal—for thirty days, except only from you, O 'king, shall be heaved into the vault ⁸ of the lions. Now, O 'king, set up will you the interdict and sign the writing, that is not to be altered, as an edict of the Medes and Persians which shall not pass away."

^{9"} Wherefore 'king Darius signed the writing and the interdict.

^{10"} ^{+as t}When Daniel knew that the writing was signed, he went ^{on}into his house. *Now the windows were opened for him in his upper chamber toward Jerusalem. *Thus at stated times, thrice in the day, is he kneeling on his knees and praying and acclaiming before his Alue just as ^{is} formerly—this he is doing.

^{11"} Then these 'masters foregather and find 'Daniel petitioning and supplicating before his Alue. ^tThen they draw near and are ^{sa}speaking before the king ^{on}concerning the king's interdict, "Did you not sign an interdict that every mortal who is petitioning from anyone—whether alue ^{or} mortal—for thirty days, except only from you, O 'king, shall be heaved into the vault of the lions?"

Answering is the king and saying, "Certain is the matter as an edict of the Medes and Persians which shall not pass away."

^{13"} ^tThen they respond and are saying before the king, ^t"Daniel, who is ^{of} the sons of the deportation ^{of} Judah, does not promulgate ^{on}for you, O 'king, the decree, ^{+ on}the interdict that you signed: ^tat stated times, thrice in the day, he is petitioning his petitions ^{'before his Alue'.}"

^{14"} Then the king, when he hears the matter, is enormously in bad odor ^{on}to himself. ^tAs ^{on}to Daniel he ^{pl}sets his heart to deliver him; ^tthus till sunset he is exerting himself to rescue him.

^{15"} ^tThen these 'masters foregather ^{on}with the king and are saying to the king, "Know, O 'king, that the edict for the Medes and Persians is that every interdict ^{or} statute that the king shall set up is not to be altered."

^{16"} ^tThen the king says the word, and they ^tbring hither [']Daniel and heave him into the vault ^{'of the lions.} Calling

is the king to Daniel and saying, "Your Alue, Whom you are serving in abidance, He' will deliver you!"

^{17¹⁴} And hither is 'brought a single stone and placed on the mouth of the vault. * The king seals it 'with his signet ring and 'with the signet rings of his grandees, that there be no^t altering of his will in regard to Daniel.

^{18¹⁵} Then the king departs to his palace and remains in his house, fasting. * Diversions are not 'brought ^{on} before him, 'even though his sleep flees ^{on} from him. ¹⁶ Yet Alue closes the mouths of the lions and they do not harm Daniel.¹⁷

^{19¹⁸} ¹ Then the king is rising at 'reveille, in the brightness of ^{20¹⁹} the dawn. * In a flutter he departs to the vault 'of the lions, and, as he is near ¹ the vault, he cries out to Daniel in a 'staunch' voice. Calling is the king to Daniel and saying, "Daniel, servant of the living Alue, your Alue Whom you are serving in abidance, He could 'deliver you from 'the mouths of' the lions?"

^{21²⁰} Then Daniel declares ^{wⁱ} to the king, "O 'king, live for ^{22²¹} the eons! My Alue sent His messenger, and he closed the mouths of the lions 'that they could not harm me; forasmuch as before Him it is found 'that I am purged; and indeed, also before you, O 'king, no^t harm have I done."

^{23²²} ¹ Then the king feels enormously relieved, and as to Daniel he says to hoist him from the vault. ² When Daniel is hoisted from the vault, ⁺ no^t harm at all is found in him, seeing that he believes in his Alue.

^{24²³} ¹ Then the king ^{scⁱ} speaks the word, and they 'bring hither these 'masters who had accused ¹ Daniel, and into the vault of the lions they heaved them, their wives, and their sons. ² Yet they do not reach ¹ the earth of the vault before ¹ the lions have them in their power and pulverize all their ribs.

25[“] ‘Then Darius the king writes to all 'peoples, 'leagues,
and 'language-groups that are abiding in all the earth,

26[“] “Your welfare be growing great! From before me is
promulgated this decree: ' In every authority of my
kingdom ' be they stirred and terrified ' before ' Daniel's
Alue: ' He is the living Alue and is set up for the eons. '
His kingdom ' shall not come to harm and His jurisdic-

27[“] tion is till the terminus. He is delivering and rescuing.

‘ He is doing signs and amazing things in the heavens
and 'on the earth—He Who delivers' Daniel from the
paws of the lions.”

28[“] And 'this Daniel prospers in the kingdom of Darius,
and in the kingdom of Cyrus, the Persian.

7 In year one 'of Belshazzar, king of Babylon, Daniel
perceives a dream, 'even visions of his head on his bed.[‘]
Then he writes the dream 'which he had perceived,[‘]

2 ^{su}stating a summary of the matters. Daniel is responding
'as ^{su}follows:

Perceiving am I in my vision ^{wi}by 'night, and behold,
four winds of the heavens are rushing forth to the vast
3 sea, and four monstrous animals are coming up from
4 the sea, diverse one from another. The eastern animal
is a lioness, and she 'has the wings 'of a vulture. Per-
ceiving am I till 'her wings are scraped off, and she is
tilted up from the earth and is set up on her feet as a
mortal, and the heart of a mortal is being granted to her.

5 And behold, another animal, a 'second, like ' a she-bear;
+ 'one part is set up, and three ribs are in her mouth
between her teeth. ⁺ Thus are they saying to her, “Rise!
Eat huge amounts of flesh.”

6 In place of 'this perceiving am I, and behold, another
'animal,' as a leopardess; ' she 'has four 'flyer's wings
on her arched back, and four heads 'has the animal.'

Jurisdiction is being granted to her.

- ⁷ In place of 'this perceiving am I in the visions of the night, and behold, a fourth animal, terrifying and awful, and exuberantly mighty; * she 'has monstrous' iron teeth, devouring and pulverizing and stamping upon the remainder 'with her feet. * She is diverse from all the animals that are east of her, and she 'has ten horns.'
- ⁸ Contemplating am I 'the horns, and lo, another bit of a horn comes up among them, and three 'of the eastern horns are felled to stumps' before it. And lo, eyes as the eyes of a 'mortal are in this 'horn, and a mouth declaring monstrous things,' and it is making war with the saints.'
- ⁹ Perceiving am I till 'thrones 'were placed,' and the Transferrer of Days sits: His clothing is pale as snow, and the hair of His head as immaculate wool; His throne is 'as' flaring 'flame, its rollers a flashing flame.
- ¹⁰ Streaming is a 'flame in front and issuing from before Him; a thousand thousands are irradiating Him, and ten thousand ten thousands are rising before Him. Adjudication sits and the scrolls are opened.
- ¹¹ Perceiving am I 'then—'because of the sound of the monstrous matters that the horn is 'declaring—perceiving am I till 'the animal is despatched, 'destroyed is her frame and granted to the glowing 'fire. And the remainder of the animals—their authority is caused to pass away, 'yet a lengthening 'of life is granted to them till the stated time and season.
- ¹³ Perceiving am I in the visions of the night, and behold, 'on' the clouds of the heavens, One as a son of a mortal is arriving: * unto the Transferrer of 'Days He reaches, and they 'bring Him near before Him; * to Him is granted jurisdiction and esteem and a kingdom, and all the peoples and 'leagues and 'language-groups shall

serve 'Him; His jurisdiction, as an eonian jurisdiction,
'will not pass away, and His kingdom 'shall not be
confined.

¹⁵ Shuddering is my spirit—mine, Daniel's—in the midst
of its sheath, and the visions of my head are flustering

¹⁶ me. I draw near ^{on}to one 'of the risers, and as to the
certainty ^{on}of all 'this am I petitioning 'him. 'Then he
^{sa}speaks to me, and the interpretation of the matter is he
'making known to me.

¹⁷ "These 'monstrous 'animals, 'the four of them, are
¹⁸ four 'kingdoms which will perish' from the earth. 'Yet
the saints of the supremacies shall receive the kingdom
and they will safeguard the kingdom unto the eon, 'even
unto the eon of the eons."

¹⁹ Then I would 'know the certainty ^{on}concerning the
fourth 'animal that is diverse from them all, redundantly
terrifying: her teeth 'of iron, * her claws 'of copper;
devouring, pulverizing and stamping upon the remainder

²⁰ 'with her feet; and ^{on}concerning the ten 'horns that are
'on her head; and concerning another horn that comes
up and the three' before it fall, 'even the same 'horn
'with its eyes and a mouth declaring monstrous things,
and the vision of it is larger 'than its partners.

²¹ Perceiving am I and the same 'horn is making an
attack ^won the saints and is prevailing 'against them,

²² till the Transferrer of 'Days ^tarrives, and 'adjudication
is granted to the saints of the supremacies, and the stated
time is reached, and the kingdom is safeguarded by the
saints.

²³ So he ^{sa}speaks again to me, "The fourth 'animal—it
is the fourth kingdom being 'on the earth, that is diverse
from all three 'kingdoms. * She will devour the entire

²⁴ earth and thresh it and pulverize it. * The ten 'horns—
from her 'kingdom are ten kings who will rise, and

another one will rise after them.¹ He is diverse from the
²⁵ eastern; ¹ three kings will he abase; ¹ declarations to set aside the Supreme will he declare; ¹ to the saints of the supremacies will he bring decay; ¹ he is meaning to alter stated times and an edict; and they shall be granted into his hand unto a season and two seasons and the distribution²⁶ of a season. ¹ Yet adjudication sits; and they will cause his authority to pass away, even to exterminate and to destroy till the terminus.

²⁷ "And the kingdom and the jurisdiction and the majesty ¹of the kingdom under the entire heavens will be granted to the people of the saints of the supremacies. Their kingdom is an eonian kingdom, and all other ¹authorities shall serve and hearken to them."

²⁸ Furthermore, as this is the termination ¹of the matter, I, Daniel—my ruminations are greatly flustering me,¹ my ¹aspect is altering on me, and I leave the matter in the custody ¹of my heart.

8 In the third year ¹of the kingdom of Belshazzar the king, a vision appears to me—to me, Daniel—after the one which appeared to me ¹at the start.

² ¹I am seeing in the vision—¹ it is ^bcoming in my seeing ¹while I am in the castle of Shushan which is in the province of Elam; ¹when I am seeing in the vision,¹ I come to be on the Ulai canal.

³ ¹Then I am lifting my eyes and I am seeing, and behold, one ram standing before the canal, and it ¹has two horns. ¹The horns are lofty, ¹yet the one is loftier ¹than the other, and the loftier one is coming up ¹last.

⁴ I see ¹the ram rushing forth seaward, ¹northward and toward the southland. ¹No¹ animals at all are standing before him, and there is no rescuing from his hand. ¹He does as is acceptable to himself and magnifies himself.

- 5 "When I ^bcame to consider, ^abehold, a he-goat of the goats is coming from the west over the surface of the entire earth, and there is no touching ^athe earth. ^aThe
 6 he-goat has a conspicuous horn between his eyes, and he is coming unto the ram, the possessor of the two horns (which I see standing before the canal). ^aHe is running
 7 ^aat him in the fury of his vigor and I see him attaining to the side of the ram. ^aHe is bitterly embittered ^aagainst him and is smiting ^athe ram and breaking his ^atwo horns.
 * No^a vigor^b remains in the ram to stand before him ^awhen he is flinging him to^a the earth. ^aHe is tramping on him and no^a one ^bcomes to rescue ^athe ram from his hand.
 8 "Then the he-goat of the goats magnifies himself unto excess. And as he is staunch, broken is the great horn, and instead of it are coming up four ^a'other' conspicuous horns to the four winds of the heavens.
 9 "Then from the one ^aof these four fares forth one inferior horn, and "he is growing redundantly great to the southland and to the sunrise and to the stately land:
 10 + "he is growing great unto the host of the heavens, and cast to^a the earth is one from the host, and one
 11 from the stars who is also tramping on them. ^aEven unto the chief of the host he magnifies himself: ^a"because of him the continuous ritual is 'disturbed,' ^aflung
 12 down is all that pertains to the site of His sanctuary, and the horn is given a host ^afor trespassing ^aagainst the continuous ritual; ^athus is "he flinging the truth to^a the earth. And "he does this and prospers.
 13 "Now I am hearing one saint speaking. And saying is one other saint to so-and-so, the speaking one, "Till when is the vision of the continuous ritual—"the cessation of the sacrifice" and the desolating 'transgression which gives over ^aeven the holy place and the host to tramping?"
 14 'He is ^a"answering" ^ahim, "Till two ^a"thousand and three

hundred evenings-mornings. "Then found just is the holy place."

¹⁵ And ^bcoming is it 'when I', Daniel, had seen 'the vision and am seeking for understanding,' behold, standing 'in front of me is one ^ahaving the appearance of a master. * I am hearing a human voice between the banks of the Ulai, and it is calling and saying, "Gabriel, 'make ¹⁷ this one to understand 'the sight.' " Then he is coming to stand beside me. * [']At his coming I am frightened and falling on my face. And he is saying to me, "Understand, son of humanity, that for the era of the end is the vision." ¹⁸ [']At his speaking with me, I am stupefied, ^{on}with my face to^d the earth. And he is touching 'me, and is ¹⁹ setting me upright. 'Then he is saying, "Behold me acquainting you 'with ^wwhat is ^bcoming in the last of the menace 'to the sons of your people,' seeing that it is for the appointed time of the end.

²⁰ "The ram which you saw possessing the two horns, is ²¹ the ^wkingdom of Media and Persia. * The hairy he-goat is the kingdom of Greece. * The great 'horn which is ²² between its eyes, it is the first 'king. * When it is 'being broken, * standing up are four in its stead: Four kingdoms from 'his' nation are standing up, 'yet not 'with his vigor.

²³ "And in the latter time of their kingdom, ^awhen the ^wtransgression comes to an end, standing up is a king of ²⁴ strong presence and understanding problems. * Staunch is his vigor, 'yet not 'by his own vigor. * Marvelously shall he ruin and prosper and deal. * Thus he ruins the ²⁵ staunch and the people of the saints. * ^{on}By his intelligence * he causes deceit to prosper in his hand. * In his heart he is magnifying himself, and 'with ease will he ruin many. * ^{on}Against the Chief of chiefs will he stand, 'yet 'at the limit of his hand he shall be broken.

- ²⁶ "And the sight, the evening and the morning, of which this is said, truth is it. 'Yet you, stop up the vision, for it is for many days.'
- ²⁷ "When I, Daniel, ^bcome to, ^cI am ailing for 'many' days. "Then I am rising and doing 'my work ^afor the king. ^cI am still desolated ^aby the sight, and there is no one who ^cunderstands.

9 In year one ^aof Darius, son of Ahasuerus, ^aof the seed of the Medes, who was ^cmade king over the kingdom of ²the Chaldeans, in year one ^aof his reign, I, Daniel, understand ^bby the scrolls the number of years which ^bcame by the word of Ieue to Jeremiah the prophet, to fulfill for ^cdeserted Jerusalem, seventy years.

- ³ ^cI am ^asetting 'my face to my Lord the Alueim, to seek prayer and supplications in fasting and sackcloth ⁴and ashes. ^cI am praying to Ieue my Alueim and am confessing and saying, "Oh, my Lord the Al, 'great and 'fearful, Keeper of the covenant and the kindness for ⁵those loving Him and ^ckeeping His instructions: We sin and we are depraved, ^cwe ^ado wickedly and revolt, ^c'we' withdraw from Thy instructions and from Thy ⁶judgments. ^cWe do not hearken to Thy servants the prophets, who speak in Thy name to our kings, our chiefs, ^cour forefathers and to all the people of the land. ⁷To Thee, my Lord, is 'righteousness, ^cyet to us is shame-facedness as at this ^aday: to each man of Judah, ^cto the dwellers of Jerusalem, ^cto all ^athe people of Israel, the near and the far, in all the lands where Thou hast expelled them ^afor their offense with which they offend ⁸ 'Thee. ^a"To Thee, ^cIeue, ^cis righteousness, ^cyet' to us is shame-facedness: to our kings, ^cto our chiefs, ^cto our forefathers, who sin ^aagainst Thee. ⁹ "Of ^{"Ieue'} our Alueim are 'compassions and 'pardons;

- ¹⁰ for we revolt 'against Him. We do not hearken 'to the voice of Ieue our Alueim, to go in His laws which He sets before us 'by the hand of His servants the prophets.
- ¹¹ + All Israel—they trespass 'against Thy law + to withdraw so as not to hearken to Thy voice. 'Hence pouring forth on us is the imprecation and the oath which is written in the law of Moses, the servant of 'Alueim; for we sin
- ¹² 'against Him. 'Hence He is setting up 'His words, which He speaks ^{on}concerning us and ^{on}concerning our judges who judge us, to bring on us this great evil which is not done under the entire heavens as ^wit is done in Jerusalem.
- ¹³ ^{"as}According to that which is written in the law of Moses, 'all this' evil comes on us; 'yet we do not beseech the face of Ieue our Alueim, so as to turn back from our
- ¹⁴ depravities and to be intelligent in 'all' Thy truth. + Alert is Ieue over the evil, and He is bringing it on us. + Just is Ieue our Alueim ^{on}in all His doings which He does; 'yet we do not hearken 'to His voice.
- ¹⁵ "And now, my Lord our Alueim, Who 'brought 'Thy people forth from the land of Egypt 'with a steadfast hand, and art making for Thyselv a name as at 'this day;
- ¹⁶ we sin, we are wicked. My Lord, ^{as}according to all Thy righteousness, pray, let Thy anger and Thy fury turn away from Thy city Jerusalem, Thy holy mountain. 'Because 'of our sins and 'depravities—'ours and' our forefathers—Jerusalem and Thy people, 'Lord,' are 'a
- ¹⁷ reproach to all around us. And now hearken, 'Lord' our Alueim, to the prayer of Thy servant and to his supplications. + Light ^{up} Thy face over Thy 'desolated
- ¹⁸ sanctuary on 'Thy' account, my Lord: stretch out, my Alueim, Thine ear and hear 'me'; unclose Thine eyes and see our ["]desolation and the city over which Thy name is called; for not on account of our righteousness are we casting our supplications before Thee, 'but on

¹⁹ account of the multitude of Thy compassions. My Lord, hear! My Lord, pardon! My Lord, attend and do! Thou must not be delaying on Thine own account, my Alueim, for Thy name is called over Thy city and over Thy people, 'Israel.'

²⁰ And while I am speaking—' praying and confessing my sin and the sin of my people Israel and casting my supplication before Ieue my Alueim ^{on}concerning the

²¹ holy mountain of my Alueim—'even ⁱⁿwhile I am speaking in 'my' prayer, 'behold,' ⁺ the man Gabriel, whom I saw in the vision 'at the start, flying swiftly, is touching' me ^{as}at the time of the evening approach ²² present. And 'he is approaching' and speaking with me, saying, "Daniel, now I fare forth to 'give you an intelligent understanding. 'At the start of your supplications a word 'from Ieue' fared forth, and I' come to tell 'you,' for a 'man' of coveted qualities are you.

"Then understand what is in the word and understand ²⁴ what is in the sight. Seventy sevens are segregated ^{on}for your people and ^{on}for your holy city: to detain 'transgression,' ⁺ to cause sin to end, ⁺ to make a propitiatory shelter for depravity; ⁺ to bring the righteousness of the eons, ⁺ to seal the vision and the prophet, ⁺ to anoint the holy of holies.

²⁵ "And you shall know and be intelligent: from the faring forth of the word to cause a return and to rebuild Jerusalem—from then till Messiah the Governor is seven sevens, and sixty-⁺two sevens. It will return and will be rebuilt, square and salient, 'even in eras of constraint.

²⁶ "⁺ After the sixty-⁺two 'sevens, Messiah will be cut off, and there is no 'adjudication' for Him. ⁺ The city and the holy place shall be 'laid in ruins with the other governor's 'coming; ⁺ then its end is 'by an overflow, and

till the end of the war desolations will be decided.

²⁷ “Then he will be master of a covenant ‘with many for one seven: ‘at half of the seven, he will cause to cease the sacrifice and the approach present; ‘on a wing of ‘the sanctuary’ shall be desolating abominations.’ Till the ‘conclusion of the era’⁺ the decided conclusion will be poured forth on the desolation.”

10 In the third year⁺ of Cyrus king of Persia a matter was revealed to Daniel whose name is called Belteshazzar;⁺ the matter is true and the host is great;⁺ he understood ‘the matter and an understanding’ has he of the sight.

² In ‘those days I’, Daniel, came to be mourning three periods of seven days: bread of coveted qualities I do not eat,⁺ flesh and wine did not come into my mouth,⁺ with oil did I not rub myself till fulfilled are the three periods of seven days.

⁴ ⁺‘On the twenty-⁺ fourth day⁺ of the first month,⁺ I come to be on ‘the bank’ of the great ‘stream; it is the Hiddekel.⁺ I am lifting ‘my eyes,⁺ I am seeing and behold, one man clothed in linen:⁺ his “waist is girded with certified gold of Ophaz,⁺ his body is as topaz,⁺ his face is as the appearance of lightning,⁺ his eyes are as torches of fire,⁺ his arms and his feet are as the sparkle of scintillating copper, and the sound of his words is as the sound of a throng.

⁷ ‘Yet I Daniel alone see ‘this great’ ‘sight—⁺ the mortals who come to be with me do not see the ‘sight, verily a great trembling falls on them and they are running away[‘] to hide—⁺yet I remain alone and am seeing ‘this

⁸ ‘great’ ‘sight.⁺ No^t vigor remains in me,⁺ my splendor is turned on me to corruption, and no^t vigor do I retain.

⁹ ⁺I am hearing the sound of his words, and “when I hear ‘the sound of his words,⁺then I’ become stupefied

¹⁰ on my face, ^{*}with my face to^d the earth. And behold, a hand touches [']me; ^{*}it is swaying me ^{on}to my knees and ¹¹the palms of my hands. ^{*}Then he is saying to me, "Daniel, man of coveted qualities, understand [']the words which I am speaking to you and stand upright, for now am I sent to you." And [']at his speaking with me [']this word, I stand quivering.

¹² ^{*}Then he is saying to me, "You must not fear, Daniel, for from the first day on which you gave [']your heart to understand and to humble yourself before [']Ieue['] your Alueim, your words were heard, and I came [']because of

¹³ your words; ^{*}yet the chief of the kingdom of Persia was standing to confront me twenty-^{*} one days. ^{*}Yet behold, Michael, one of the first [']chiefs, came to help me. And I left [']him['] there beside [']the chief['] of the kings of Persia."

¹⁴ ^{*}Then [']he said to me, "I come to cause you to understand [']what will befall['] your people in the latter [']days; for the ¹⁵vision is for future days."^{*} ^{*}At his speaking with me ^{a*} these words I [']put my face to^d the earth and am mute.

¹⁶ And behold, one as the likeness of the sons of humanity is touching ^{on} my lips. ^{*}I am opening my mouth [']to speak and am saying to him who is standing in front of me, "My lord, [']by the sight [']of thee['] my throes are turned on

¹⁷ me, and no^t vigor do I retain. ^{*}How can the servant of this my lord [']speak with this my lord? And I—henceforth no^t vigor is standing in me, and breath does not ¹⁸remain in me." ^{*}Then continuing, ^{*}touching [']me is one ^{a*}having the appearance of a human. ^{*}He is encouraging

¹⁹ me and saying, "You must not fear, man of coveted qualities! Peace be yours! Steadfast! ^{*}Now be steadfast!" ^{*}^{a*}At his speaking with me, I am encouraged and am saying, "Let my lord speak, for you encourage me."

²⁰ ^{*}Then he is saying [']to me, "You know why I come to you? ^{*}Now I will return to fight with the chief of [']the

king of Persia. 'While I am faring forth, ' behold, the
²¹ chief of Greece comes! (Verily, I am telling you 'what
 is signified in the writing of truth.) ' No one will be
 steadfast with me ^{on}in these things save Michael your
 chief.

11 "And I—in year one ^{of} Darius the Mede, my position
 was to ^{make him} steadfast and to strengthen ^{him}.

2 "Now the truth will I tell ^{you}. Behold, three kings
 will ^{yet} stand up ⁱⁿ Persia; ^{the} fourth will be enriched
 with riches greater ^{than} all; ^{as} he is steadfast in his
 riches he will rouse the whole kingdom of Greece.

3 "Then stands up a master king, ^{he} rules a vast do-
4 minion and does as is acceptable to himself. ^{While} he
 stands, his kingdom will be broken and divided to the
 four winds of the heavens, ^{yet} not to his kin after him. ^{It}
 will not be as his rule with which he ruled; for plucked
 up will be his kingdom, ^{even} by others besides these.

5 "Steadfast will be a king of the southland. [/]Due to
 his chiefs he also will be steadfast over it and rule a vast
 dominion as his dominion.

6 "Now ^{at} the end of these years they will join: ^{the} daughter
 of the king of the southland will come to the
 king of the north to make equitable settlements ^{with} him.
 Yet she shall not retain the vigor of the seed, nor
 shall he stand ^{or} his seed. ^{She} will be given up—she
 and those bringing her, ^{also} the lady-in-waiting and he
 who ^{made} her steadfast in these eras.

7 "Yet one stands from the scion of her roots, in his
 post, and he will come to lead the army. ^{He} will come
 into the stronghold of the king of the north and deal
⁸ ^{with them and} be steadfast. ^{Moreover,} their alueim
 'he overturns' with their molten images; ^{and} their
 throngs' with their coveted furnishings of silver and gold

- will he bring to Egypt in captivity. 'Thus he' for years
⁹ will stand 'over' the king of the north; 'when he comes into the kingdom of the king of the southland' he returns to his ground.
- ¹⁰ "Yet his sons shall be stirred up and gather a throng of many armies 'which comes 'into' the southland, 'overwhelms it and passes. 'Yet it shall return and be stirred up unto its strength.
- ¹¹ "Then bitterly embittered shall be the king of the southland; 'hence he fares forth and fights with him, that is' with the king of the north. He also recruits a vast throng, and the throng is given into his hand and borne
¹² away is the throng. 'High will be his heart 'when he casts down tens of thousands, 'yet he will not be strengthened.
- ¹³ "Then the king of the north returns and recruits a throng vaster 'than the former. 'Thus 'at the end of the eras of years shall he come, verily 'with a great army and 'much matériel.
- ¹⁴ "In 'those eras many 'hearts' shall stand ^{on}against the king of the southland,' the 'sons of breaching' of your people will lift themselves up to cause the vision to stand, 'yet they shall stumble.
- ¹⁵ "Then shall come the king of the north and pour out a siege-work and seize city fortresses. 'Yet the armed forces 'of the king' of the southland shall not stand 'nor his 'chosen people,' 'for there is no vigor to stand.
- ¹⁶ "He who is coming 'against it will do as is acceptable to himself, and there is no one standing before him. 'Thus he will stand in the stately land 'which is 'all' in his hand.
- ¹⁷ "Then he shall ^{vi}set his face to come 'with the might of all his kingdom and equitable settlements shall he make with him. 'Even a wives' daughter shall he give to

- him to corrupt her, 'yet she shall not stand, nor for him shall she be'.
- ¹⁸ "Then he will turn back his face to the 'coastline and seize many places.' Thus a captain eradicates his reproach for him, avoiding that his reproach shall turn back to him.
- ¹⁹ "Then he shall turn his face to the strongholds of his own land. 'Yet he is stumbled and falls and will not be found.'
- ²⁰ "Then stands ^{on}in his post 'out of his root a royal sprout' who 'has an exactor to pass among the honorable of the kingdom. 'Yet in some days he will be broken,' not in anger and not in battle.
- ²¹ "Then stands in his post a despised person; 'hence they do not bestow on him the splendor of the kingdom. 'Yet he enters 'with ease and 'makes steadfast the kingdom' by slick dealings. 'Now the armed forces of the overwhelmer will be overwhelmed from before him and
- ²² will be broken,' even the governor of the covenant.' 'Due to 'people' joining themselves with him, he shall do deceptfully; and coming up,' he is staunch 'with a
- ²³ little nation. 'With ease 'then among the stout ones of the province will he come. He also does 'what his fathers did not do, 'nor his fathers' fathers: plunder and loot and goods will he lavish 'on them, and ^{on}against 'Egypt' is he devising his devices 'even a further season.
- ²⁴ Roused shall be his vigor and his heart ^{on}against the king of the southland 'with his great army. And the king of the southland shall be stirred up to fight 'with his great and ^{fr} exceedingly staunch army, 'yet he shall
- ²⁵ not stand; for they shall devise devices against him, 'the eaters of his dainties shall break him,' his army shall be overwhelmed and many fall wounded.
- ²⁶ "Then the two 'kings,' 'with evil in their hearts, will

- sit ^{on}at one table. Lies will they speak, *which shall not prosper, for it is yet further to the end, to the time appointed.
- ²⁸ "When he is returning to his land 'with a great amount of goods,' his heart is on the holy covenant, and he makes it effective 'before he returns to his land.'
- ²⁹ "At the time appointed he shall return and come into the southland, yet it shall not come to be as the former
- ³⁰ 'or as the latter. 'For there come 'against him boats of Chittim. 'Hence he is sore 'when he returns.' He menaces ^{on}the holy covenant and makes his opposition effective. 'While he returns,' he has an understanding
- ³¹ ^{on}with 'those who forsake the holy covenant: ' armed forces from him shall stand about, 'they shall violate the sanctuary, the stronghold, 'take away the continuous ritual, and give it over to the abomination of desolation.
- ³² And those who condemn the covenant will he pollute 'with "slickness. 'Yet the people knowing their Alueim
- ³³ will be steadfast and ^{do}act accordingly. 'The intelligent of the people will cause many to understand, 'yet they are stumbled 'by the sword and' the blaze, 'by captivity
- ³⁴ and 'plunder for days. 'Even in their stumbling are they helped with a little help, 'yet obligated ^{on}to them are many 'by slick dealings.
- ³⁵ "Some 'of the intelligent shall stumble, to refine 'and to purify and to whiten them till the era of the end; for it
- ³⁶ is yet further to the appointed time. 'Yet doing is the king as is acceptable to himself: 'he will exalt and magnify himself over every al, ' ^{on}against the Al of alim will he speak marvelous things and prosper till the menace
- ³⁷ is concluded; for that which is decided shall be done. '^{on}Concerning the Alucim of his forefathers he shall not understand, 'nor ^{on}concerning the coveting of wives, 'nor ^{on}concerning any alue shall he understand; for he shall

³⁸ magnify himself over all. 'Yet' the alue of the strong
^{on}in his post shall he glorify: ^{*} an alue whom his fore-
 fathers did not know, he will glorify 'with gold, ⁺ silver,
³⁹ ⁺ precious stones and 'coveted treasures. ^{*} He deals for
 fortresses of the strong with a foreign alue whom he
 shall recognize with increasing glory, he shall cause them
 to rule 'over many, and the ground shall he apportion
 'for a price.

⁴⁰ "Then, in the era of the end, gore ^{wt} him will the king
 of the southland. ^{*} As a horrifying hurricane will come
 on him the king of the north, 'with chariot and 'cavalry
 and 'many ships. ^{*} Thus he comes into the lands and
⁴¹ overwhelms and passes. ^{*} When he comes into the stately
 land, ^{*} many will stumble. ^{*} Yet these are escaping from
 his hand: Edom and Moab and the adjacent land of the
⁴² sons of Ammon. ^{*} He will send his hand into the lands,
 and the land of Egypt will not ^bcontinue to have
⁴³ deliverance. ^{*} He rules by reserves of 'gold and 'silver
 and 'by all he "covets from Egypt, ^{*} the Libyans and the
 Ethiopians—reserves which are in his 'fastnesses."

⁴⁴ "Yet reports shall fluster him, from the sunrise and
 from the north, and forth he fares 'with great fury to
⁴⁵ exterminate and to doom many. ^{*} He will plant the
 tents of his regalia between the seas ^{*}in the stately holy
 mountain. ^{*} When he comes unto his end, ^{*} there is no
 help for him.

12 "^{*} In 'that era shall stand up Michael, the great 'chief,
 'standing over the sons of your people. ^{*} Then comes to
 be an era of distress ^wsuch as has not occurred 'since there
 came to be a nation 'on the earth,' till 'that era. ^{*} Now in
 'that era your people shall escape—all those 'found writ-
² ten in the scroll. ^{*} From those sleeping in the soil of the
 ground many shall awake, these to eonian life and these

³ to reproach for eonian repulsion.⁴ The intelligent shall warn as the warning of the atmosphere, and those justifying 'many are as the stars for the eon and further.

⁴ Now you Daniel, stop up the words and seal the scroll till the era of the end, when many will swerve 'as 'evil' will increase.'

⁵ I, Daniel—I see, and behold, two others are standing, one 'on the near bank of the waterway and one 'on the

⁶ far bank of the waterway.⁷ I am saying⁸ to the man clothed in linen who is above⁹ the waters of the waterway, "Till when is the end of the marvels¹⁰ of which you

⁷ speak, and this cleansing?"¹¹ I am hearing¹² the man clothed in linen who is above¹³ the waters of the waterway, "Till the era of the end".

"Then he is holding high his right and his left hands to the heavens and is swearing¹⁴ by Him Who is living for the eon, that it is for an appointed time, two appointed times and half an appointed time. And as is concluded the shattering of the hand of the holy people, concluding are all these things.

⁸ I hear, 'yet I am not understanding. Hence I am saying, "My lord, what is there after these things?"'

⁹ Then he is saying, "Go, Daniel, for stopped up and ¹⁰ sealed are the words till the era of the end. Many will purify and whiten themselves and be refined; 'yet the wicked will be wicked.¹⁵ None of all the wicked shall understand; 'yet the intelligent are understanding.

¹¹ "From the era when the continuous ritual is taken away, and to the "setting of the abomination of desola-

¹² tion, is a thousand two hundred and ninety days. Happy is he 'who will tarry and attain to the thousand three

¹³ hundred and thirty-five days! 'Now you, go on to the end, and you shall rest and stand up for your lot 'at the end of the days.'

APPENDIX

We have endeavored to incorporate into this CONCORDANT VERSION all of the advantages and distinctions which should characterize a really readable and thoroughly consistent *literal* translation. In order to keep it free from human additions as far as possible, other important features have been relegated to this APPENDIX. These are Scripture References, a Skelction Index of Daniel, Auxiliary Variants, and Variant Readings.

SCRIPTURE REFERENCES

The following select references are intended to lead the student of Scripture toward finding and enjoying the infinite harmonies of God's revelation.

1:1	2 Kings 24 ¹ 2 Chron. 36 ⁶	2:28 Gen. 49 ¹ Num. 24 ¹⁴ Deut. 7 Jer. 46 ² Ezek. 14 ¹⁴ 20 28 ³
1:2	Gen. 10 ¹⁰ 11 ² 14 ¹⁻⁹ Isa. 7 ² 2 Kings 24 ¹⁹ 2 Chron. 36 ¹⁰ Isa. 11 ¹¹ 39 ⁶ 7 Jer. 25 ⁸ 11	2:34 Job 34 ²⁰ Psalm 118 ²² 2:38 Jer. 26 ⁶ 7 28 ¹⁴ Ezek. 26 ⁷ 2:39 2 Chron. 36 ²² 23 2:41 2 Sam. 22 ⁴³ Psalm 18 ⁴² 40 ²
1:3	2 Kings 18 ¹⁷	2:44 Rev. 17 ¹²⁻¹⁸
1:4	Jer. 22 ²⁵ Ezek. 23 ²³	2:49 Ezra 21 ⁹
1:7	2 Kings 23 ³⁴ 24 ¹⁷	3:1 Num. 33 ⁵² Ezek. 16 ¹⁷ 23 14
1:8	Ex. 34 ¹⁵ Lev. 31 ⁷ 7 ²⁸ 17 ¹⁰ 14 Acts 15 ²⁹ 1 Cor. 10 ²⁰	3:2 Neh. 5 ¹⁴ 18
2:2	Deut. 18 ¹⁰ Mal. 3 ⁶	3:12 Dan. 1 ⁷
2:3	Gen. 20 ³	4:3 Dan. 2 ⁴⁴
2:4	Dan. 3 ⁹ 5 ¹⁰ 6 ⁶ 21	4:7 Dan. 22
2:5	Ezra 6 ¹¹ Dan. 3 ²⁹	4:8 Dan. 17
2:14	Gen. 37 ³⁰ 39 ¹ 40 ³	4:9 Dan. 21 ⁸ 22
2:17	Dan. 1 ⁶	4:13 Dan. 41 ⁷ 23
2:20	Ex. 31 ⁹ 6 1 Chron. 22 ¹² 29 ³⁰ 2 Chron. 11 ⁰ 12 Psa. 31 ¹⁴ 16 75 ⁶ 7 Prov. 81 ¹⁶ Luke 15 ¹ 52 21 ¹⁵	4:23 Dan. 41 ³
2:22	Gen. 37 ⁶ 9 41 ¹⁶ 25 28 Job 12 ²² Psalm 25 ¹⁴ Isa. 14 ²⁴ 20 42 ⁹ Matt. 11 ²⁵ Luke 12 2 3 John 1 ⁹ 8 ¹²	4:27 Ex. 32 ² 3 24 4:35 Job 23 ¹³ Psalm 33 ⁹⁻¹¹ 115 ³ Isa. 14 ²⁴⁻²⁷ 46 ¹⁰ 11 367 Jer. 27 ¹⁹⁻²² 5:11 Dan. 24 ⁸ 4 ⁹ 5:19 Dan. 23 ⁹

5:21	Dan. 4 ³²	9:14	Deut. 28 ¹⁵
5:23	Gen. 27 Isa. 42 ⁵	9:18	Jer. 25 ²⁹
5:28	Isa. 21 ²	9:21	Dan. 8 ¹⁶ Luke 1 ¹⁰
5:30	Jer. 51 ³¹	9:23	Matt. 24 ¹⁵
5:31	Dan. 9 ¹ 11 ¹	9:24	Isa. 53 ¹⁰ 11 12 Rom. 3 ²⁵
6:10	Heb. 11 ³⁵	9:25	John 14 ¹
6:25	Dan. 3 ⁴ 4 ¹	9:26	Isa. 53 ⁸ 9
6:28	Dan. 1 ²¹ Isa. 45 ¹	9:27	Dan. 11 ³¹ 12 ¹¹ Rev. 11 ²
7:7	Dan. 7 ²⁴ Rev. 17 ²	10:13	Dan. 10 ²¹ 12 ¹ Jude 9 Rev. 12 ⁷
7:8	Dan. 7 ²⁵ 8 ⁹ 23 11 ²¹⁻³⁰ Rev. 13 ⁵	10:20	Dan. 10 ¹³
7:9	Dan. 7 ¹³ Rev. 4 ³	11:1	Dan. 5 ³¹
7:13	Matt. 24 ³⁰ Rev. 11 ³	11:3	Dan. 8 ⁴
7:16	Dan. 7 ¹⁰	11:4	Dan. 8 ²²
7:21	Rev. 13 ⁷	11:7	Acts 22 ⁹
7:25	2 Thess. 2 ⁴	11:21	Dan. 7 ⁸ 8 ²³ 9 ²⁶ 11 ³⁶
7:26	Dan. 8 ¹⁷⁻¹⁹ 9 ²⁶	11:30	Num. 24 ²⁴
8:9	Dan. 11 ²¹ Ezek. 20 ⁶ 15	11:35	1 Pet. 1 ⁷
8:10	Rev. 12 ⁴	11:37	Isa. 14 ¹³
8:21	Dan. 11 ³	11:45	Rev. 19 ²⁰
8:22	Dan. 11 ³	12:1	Jer. 30 ⁷ Matt. 24 ²¹ Rev. 16 ¹⁷⁻²¹
8:25	Dan. 11 ³⁶	12:2	John 5 ²⁸ 29 Acts 24 ¹⁵
9:2	Jer. 25 ¹¹ 12 29 ¹⁰ 2 Chron. 36 ²¹	12:7	Dan. 7 ²⁵ Rev. 11 ² 3
9:7	Isa. 11 ¹¹ Acts 2 ³⁹	12:13	Rev. 20 ⁶

SKELETON INDEX OF DANIEL

AN ANALOGY may be made between the human body and the written scroll: what the skeleton is to the body of a man, the framework is to the body of the scroll. As the structure supports the distribution of the flesh, even so the outline supports the relationship of the subjects.

The physical form of God's inspired revelation reveals its Divine origin, for it corresponds closely in its structure to His living creatures in other spheres. Therefore we call the following outline of the contents of Daniel a skeleton. It is balanced by two or more corresponding parts, composed like a living, organic being.

A skeleton of the whole of the Hebrew Scriptures* in a general way will enable us, when we take up each separate book as we come to it, to show the correspondence of its parts, as far as is practicable. A glance down the central column

* First fascicle of the CONCORDANT LITERAL OLD TESTAMENT, *Genesis*, pp. 29, 30.

will be the quickest and best index of the contents of Daniel, and a help in understanding its message: Daniel traces the national course of evil up to the Kingdom of Christ.

Following is a Skeleton Index, or Literary Framework of the scroll of Daniel. This outline forms the basis for the physical arrangement of the entire book. Many are the delicious and delightful insights which will be supplied to the student who carefully considers and examines the relationship of each section to the others.

The first Skeleton takes up the four major divisions of the whole prophecy and shows how the first section corresponds to the last, the second to the next to the last, and so on.

The second Skeleton then takes the first major division of the original Skeleton and breaks that division up into its major segments.

The next Skeleton takes one of these major segments and again subdivides it. This process continues throughout the entire index.

This seemingly complex Skeleton in reality simplifies the understanding of the whole scroll by enabling the reader to see each segment, not only in the light of its own immediate and obvious context, but also in the light of the more remote and less obvious context of the section to which the segment belongs.

Quite often the structural units determined by the Skeleton make for two or even three separate segments, as in Daniel 9:25-27, dealing with the "Knowledge of the Seventy Heptads (=9:23, 24)." Segments within a verse are indicated by the position of a hyphen: if it is placed *after* the verse number, it refers to the *first* part of a verse ("9:25"); if on *both sides*, it refers to the *center* portion ("25-"); if placed *before* the verse number, it refers to the *last* part ("25").

This method suffices where a verse has two or even three segments. But note that in "The City's Ruin 9-26, 27" a change in the versification method was mandatory for verse 27. Here we find five separate segments. In order to indicate these, we were forced to use italic *a b c d e* after the verse number.

This effort is meant to help. If at first it seems complicated, let it alone. Simply consult it when the immediate context of some section needs to be related to its more remote context, for contrast or comparison. In this way its usefulness will gradually make itself apparent, and later it will be highly prized as a clue to the contents of the scroll, as well as a key to its thoughts.

SKELETON OF DANIEL

SKELETON OF THE FOUR MAJOR DIVISIONS OF DANIEL

1:1-21 Judah (Past)	<i>Deportation and Desolations</i> ... (Future)	Jerusalem 9:1-12:13
2:1-49 Nebuchadnezzar	<i>Dreams</i>	Daniel 7:1-8:27
3:1-30 The Fiery Furnace	<i>Deliverance</i>	The Den of Lions 6:1-28

4:1-37 Nebuchadnezzar

Kings of Babylon

Belshazzar 5:1-31

THE DEPORTATION OF JUDAH 1:1-21 (=9:1-12:13)

1:1, 2	Time	1:21
3 Daniel & Companions 6, 7 4	Attainments	17-20 5

3 Daniel & Companions 6, 7 4

Time

17-20 5

Provision

8-16

NEBUCHADNEZZAR'S DREAM 2:1-49 (=7:1-8:27)

2:1-3 Chaldeans—Daniel 24, 25 4-9	King	26, 27 10, 11	Ability	28-30
12-16	King	46-48 17, 18	Daniel and Companions honored	49
19-23 Revealed to Daniel.....	<i>The Dream</i>		Communicated to King 31-45	

THE FIERY FURNACE 3:1-30 (=6:1-28)

1-6 Command to Worship 13-15 7	Conduct	16-18 8-12	Judgment	19-30
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JUDGMENT 3:19-30 (=3:8-12)

3:19	King	24, 25 20, 21	Three Masters	26 22	The Fire	27
		23	Deliverance	28-30		

NEBUCHADNEZZAR, THE HUGE OAK 4:1-37 (=5:1-31)

4:1-3	<i>Proclamations</i>	34-37
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NEBUCHADNEZZAR'S DREAM ITS INTERPRETATION 4:4-33

4:4, 5 Dreamed	Desired 6-9
10-17 Recited	Required 18
19-23 Repeated	Given 24-33

BELSHAZZAR'S VISION OF THE HAND 5:1-31 (=4:1-37)

5:1-29 Prediction	<i>The Writing</i>	Fulfilment 30, 31			
1-4	Sins	17-23 5			
		Hand	24 6-15		
		16	Gifts	29	Interpretation . 25-28

THE DEN OF LIONS 6:1-28 (=3:1-30)

6:1-3	<i>Daniel's Prosperity</i>	28
4-6 Formulated	Granted 7-9	
10-13 Succeeds	Enforced 14-17	
18-24 Fails	Reversed 25-27	

DANIEL'S DREAM 7:1-8:27 (=2:1-49)

7:1-28 Four Beasts	<i>Visions of the Beasts</i>	Two Beasts 8:1-27
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THE FOUR BEASTS 7:1-28 (=8:1-27)

7:1-8 The Beasts	17 Interpretation	Fourth Beast Interpreted 23-25
9-14 Their Judgment	18 Result Interpreted	Fourth Beast passes away 26, 27
15, 16 Daniel Flustered	19-22 Daniel Inquires	Ruminates in his heart 28

VISION OF TWO BEASTS 8:1-27 (=7:1-28)

8:1, 2	<i>Circumstances</i>	27	
3-12 Details	<i>The Vision</i>	Interpretation 20-25	
13, 14 Days concerning	<i>Continuous Ritual</i>	Vision for Many Days 26	
15, 16 Given	<i>Command to Interpret</i>	Fulfilled 17-19	
8:3-5- Ram and He-goat	20, 21- -5-8-	Conspicuous Horn	-21-22-
-8	-22 9-12	Inferior Horn	23-25

DESOLATIONS OF JERUSALEM 9:1-12:13 (=1:1-21)

9:1, 2	Time	10:1 9:3-19 ..	Daniel Humble before Jeue ..	10:2, 3
9:20-23-	Messenger	10:4-21 9:3-27	The Prophecy	11:1-12:13

THE PROPHECY 9:23-27 (=11:1-12:13)

9:23, 24 Understand	<i>The Seventy Heptads</i>	Knowledge of 25-27
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KNOWLEDGE OF THE SEVENTY HEPTADS 9:25-27 (=9:23, 24)

9:25- The City to be Restored	City Ruined -26, 27
-25- Messiah Coming .....	.....	Messiah Cut off -26-
-25 Time till Messiah .....	.....	Time after Messiah 26-

THE CITY'S RUIN 9:-26, 27 (=9:25-)

9:26 Governor (A Desolator), City's End .....	.....	Desolator, his End 27e
27a Covenant Made .....	.....	Covenant Broken 27d
27b Time of making (One Heptad)	(Half Heptad)	Time of breaking 27c

MESSENGER 10:4-21 (=9:20-23-)

10:4-9 Sight and Sound	Effects of	10-15 Touching 18, 19
16, 17 Daniel Speaks	Revived	Insight Given 20, 21

THE PROPHECY 11:1-12:13 (=9:23-27)

11:1-12:3 Future	Interval (for Daniel) 12:4-13
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FUTURE 11:1-12:3 (=12:4-13)

11:1-4 First King	Greece	Subsequent Kings 11:5-12:3
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SUBSEQUENT KINGS 11:5-12:3 (=11:1-4)

11:5-20 South and North	Inferior Horn 11:21-12:3
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INFERIOR HORN 11:21-12:3 (=11:5-20)

11:21-31 Despised	The Person	Exalted 11:36-45
11:32-35 Their Reactions	The People	Their Escape 12:1-3

THE PEOPLE'S REACTIONS 11:32-35 (=12:1-3)

11:32- Apostates .....	.....	Slick -34
-32-34-	Intelligent	35

EXALTED HORN 11:36-45 (=11:21-31)

11:36-39 His Character .....	.....	His Conquests -40-43
40-	His Adversaries	44, 45

INTERVAL (FOR DANIEL) 12:4-13 (=11:1-12:3)

12:4 Book Sealed	9 5, 6	Inquiry	8 7-	Answer	10
-7	Times	11, 12	-7-	The End (Saints' Lot)	13

AUXILIARY VARIANTS

The following list contains auxiliary variants which were used in the text of Daniel in order to make it good readable English. They are arranged according to their first occurrence in Daniel, and are followed by the corresponding STANDARD (in SMALL CAPITALS) or *variant* (in *italics*) as listed in our Hebrew-English and English-Hebrew Indexes. Additional occurrences of the auxiliary variants are included.

2:8 gain: WIN	7:1 summary: HEAD
2:43 that: THIS	7:3 one from another: THIS FROM-THIS
2:46 face: visage	
2:49 administration: service	7:19 I would: I-WILL
3:2 assemble: COLLECT 3 ³ 2 ⁷	7:20 large: MANY
3:5 soon: SEASON 3 ¹⁵	7:28 this: THUS
3:15 ready: equipped	8:3 other: second
3:19 mien: IMAGE	8:4 southland: [south]rim 8 ⁹ 11 ⁵ 6 6 11 14 15 25 25 29 40
3:26 door: GATE	
3:26 step out: ISSUE 3 ²⁰	8:7 side: BESIDE
4:14 scatter: DISSIPATE	8:9 these: THEM
4:25 feed: TASTE 4 ³² 5 ²¹	8:18 setting me upright: -IS- CAUSING-STAND-ME ON-MY- STAND
4:29 month: MOON	9:16 let turn away: -IS-turn- ing-back
4:34 lift: TRANSPORT	9:21 swiftly: FLY
5:2 had taken: causes-ISSUE	10:3 oil: rub
5:3 they had taken: THEY- cause-ISSUE	10:6 sparkle: eye
5:5 come forth: ISSUE	10:11 upright: ON-YOUR-STAND
5:6 mien: ASPECTS 5 ⁹ 10	10:19 let...speak: -IS-SPEAK- ING
5:6 loosen up: UNTIE	
5:6 one against the other: THIS TO-THIS	11:1 position: STAND
5:31 old: SON	11:6 equitable [settlement]s: equities
6:2 reporting: GRANTING	11:13 verily: come
6:4 regard: SIDE	11:13 matériel: goods
6:5 unless: only	11:20 some: ONES
6:7 for: FURTHER 6 ¹²	11:41 adjacent: HEAD
6:10 toward: fronting	12:1 was: BECOMES
6:10 just as: <i>forasmuch as</i>	12:5 near: HITHER
6:16 call: RESPOND 6 ²⁰	12:5 bank: BIDGING
6:17 single: ONE	12:5 far: HITHER
6:18 flee: WANDER	12:12 happy: <i>happinesses</i>
6:23 relieved: is-GOOD ON-HIM	
6:24 before: FURTHER	
6:24 power: AUTHORITY	

VARIANT READINGS

The reading used in the English text of Daniel is preceded by chapter and verse number, and followed by another reading which might be preferable to some readers.

3:1	"Dura ^b : "[round] about ^a	11:8	'over ^a : "from ^b
4:27	'counsel': "reign ^b	11:24	'Egypt ^b : "fortresses ^b
7:17	'perish ^a : "be rising ^b	12:6	'I am saying ^a : "he is say-
8:14	'him ^a : "me ^b		ing ^b
10:4	"Hiddekel ^b : "Tigris ^a		

These readings and many others are discussed in detail in our 464-page book, CONCORDANT STUDIES IN DANIEL.

OTHER PUBLICATIONS

The Concordant method of translation has been explained on the inside front cover of this booklet, on page 3 of the INTRODUCTION, and on the back cover, inside and outside. What has been said there on English STANDARDS and *variants* with reference to the Hebrew vocabulary, pertains to the Greek as well.

THE CONCORDANT LITERAL NEW TESTAMENT

The compiler of this Version, the late A.E.Knoch, devoted a lifetime of diligent labor to perfecting and improving his Concordant method of translation, in which uniformity and consistency is the keynote. This is attained by the use of a standard English expression for every Greek element in the Original, and *variants* which correspond to the STANDARDS. All is *uniform* when possible, and *consistent* when uniformity is impracticable. We have used *boldface* type for words (or even parts of words) having exact counterparts in the Greek. All that has been added to avoid ambiguous renderings or to make the meaning clear, is printed in *lightface*, while departures from the Original are marked by superior signs and abbreviations.

By means of vocabulary analysis, the Concordant method of studying the Scriptures determines the meaning of a word and fixes its signification by its inspired associations. This is in line with the linguistic law that the meaning of a word is decided by its usage. In our Version the efficiency and value of this method has been greatly enhanced by extending it to the elements of which the Greek words are composed, and by combining with it the vocabulary method which deals with each word as a definite province of the realm of thought that must be carefully kept within its own etymological and contextual boundaries.

THE CONCORDANT LITERAL NEW TESTAMENT is not a "modern" version. Neither is it archaic. The method is such that little regard could be paid to the outward embellishment of thought. In this Version all appearances are subordinated to accuracy. The MEMORIAL EDITION, the first to appear after A.E.Knoch's death in 1965, stands substantially as he had it in former editions —a monument to his untiring effort.

A specimen page of the CONCORDANT LITERAL NEW TESTAMENT is shown at right.

FIRST EPISTLE OF JOHN

- That which was from the beginning, which we have heard, which we have seen with our 'eyes, at which we gaze^o and our 'hands handle, is concerned with the word
 2 of 'life. And the life was manifested, and we have seen and are testifying and reporting to you the life 'eonian which^a was toward the Father and was manifested to us.
 3 That which we have seen and heard we are reporting to you also, that you' too may be having fellowship with us, and yet 'this fellowship of 'ours is with the Father and
 4 with His 'Son, Jesus Christ. And these things we' are writing, that our 'joy may be "full".
 5 And this is the message which we have heard from Him and are informing you, that 'God is light, and darkness in Him there^{nt} is none.
 6 If we should be saying that we are having fellowship with Him and should be walking in 'darkness, we are
 7 lying^o and are not doing the truth. Yet if we should be walking in the light as He' is in the light, we are having fellowship with one another, and the blood of Jesus, His 'Son, is cleansing us from every sin.
 8 If we should be saying that we 'have no^t sin we are
 9 deceiving ourselves, and the truth is not in us. If we should be avowing our 'sins, He is faithful and just that He may be pardoning us our 'sins and should be cleansing us from ^eall injustice. If we should be saying that we have not sinned, we are making Him a liar, and His 'word is not in us.
 2 My little children, these things am I writing to you

THE CONCORDANT GREEK TEXT

The entire manuscript evidence which is the basis of the CONCORDANT LITERAL NEW TESTAMENT is provided in a companion volume, the CONCORDANT GREEK TEXT, which gives all of the readings of the three most ancient (almost complete) codices, i.e. Alexandrinus, Vaticanus, and Sinaiticus, as well as worthwhile readings from other sources, such as some of the Papyri. The evidence of the Fathers and the ancient versions, and the research of modern editors were given ample consideration. Following is a sample section of this genuine Greek Text.

ΕΤΕΝΕΤΟΔΕΠΕΤΡΟΝΔΙΕΡΧ ⁵⁰ <small>32 BECAME YET Peter THRU-COMING</small>	ΕΠΙΚΡΑΒΑΤΤΟΥΟΥΟΣΗΝΠΑΡΑ ⁵⁰ <small>ON PALLET WHO WAS HAVING-been-</small>
ΟΜΕΝΟΝΔΙΑΠΑΝΤΦΩΝΚΑΤΕΛ ³⁰⁰ <small>THRU ALL TO-BE-DOWN-</small>	ΑΕΔΥΜΕΝΟΣΚΑΙΕΙΠΕΝΑΥΤ ⁴⁰ <small>34 paralyzed AND said to-bim</small>
ΘΕΙΝΚΑΙΠΡΟΣΤΟΥΣΑΓΙΟΥ ²⁰ <small>COMING AND TOWARD THE HOLY-ONE</small>	ΦΩΠΤΡΟΣΑΙΝΕΙΑΤΑΙΣ ⁴⁰ <small>THE Peter ENEAS IS-HEALING YOC</small>
ΣΤΟΥΣΚΑΤΟΙΚΟΥΝΤΑΣΑΓΑΔ ⁴⁰ <small>THE ONES-DOWN-HOMING LYDDA</small>	<small>ΑΤΟΚ Ο = THE Master JESUS THE ANOINTED</small> ΙΗΟΥΣΧΡΙΣΤΟΣΑΝΑΣΤΘ ⁴⁰ <small>JESUS ANOINTED BE-CP-STANDING</small>
ΔΑΕΥΡΕΝΔΕΣΣΚΕΙΑΝΩΡΦΩ ⁶⁰ <small>33 be-FOUND YET there human</small>	ΙΚΑΙΣΤΡΩΣΟΝCEΑΥΤΦΚΑΙ ⁴⁰ <small>AND BTBEW-YOU to-sell AND</small>
ΝΤΙΝΑΟΝΟΜΑΤΙΑΙΝΕΑΝΕΣ ⁵⁰ <small>ANT Io-NAME ENEAS OUT</small>	ΕΥΘΦΑΝΕΣΤΗΚΑΙΕΙΔΑ ⁵⁰ <small>35 immediately Be-UP-STOOD AND PERCEIVE</small>
ΕΤΦΩΝΟΚΤΦΚΑΤΑΚΕΙΜΕΝΟΝ ⁴⁰⁰ <small>OF-YEARS EIGHT DOWN-LYING</small>	ΑΥΤΟΝΠΑΝΤΕΣΟΙΚΑΤΟΙΚΟ ⁴⁰ <small>it ALL THE ONES-DOWN-HOMING</small>

The Greek uncials used are similar to those handwritten in our Lord's day. Whenever possible, the first letter of the English STANDARD or variant stands right under the first letter of the corresponding Greek word. Divergent readings are given in the superlinear.

This Greek volume contains 735 pages, and is printed on fine Bible paper.

THE KEYWORD CONCORDANCE

The demand for a handy, small-size concordance, designed to confirm and explain the vocabulary of the CONCORDANT LITERAL NEW TESTAMENT, and, at the same time, serve to locate passages, led to the compilation of the KEYWORD CONCORDANCE. The usual concordances which give a line for each occurrence, are too large and too expensive, so we have omitted the references to such words as have little practical value, and have given only so much of the context as is necessary to recall each passage.

Although the English keywords are arranged according to the English alphabet, this is actually a Greek concordance, for it also gives each Greek word in Latin characters and records its occurrences, regardless of how it may have been rendered in English.

Thus it was possible to compact a world of valuable information into this handy small-size KEYWORD CONCORDANCE of only 346 pages, making it a fitting companion volume to the 640-page Memorial Edition of the CONCORDANT LITERAL NEW TESTAMENT. This practical Concordance may be used with much profit in conducting Bible readings, in searching for a desired passage, in checking renderings in various versions, and in making other word studies.

Both volumes are also available in a German-language edition.

THE CONCORDANT LITERAL OLD TESTAMENT

Following Genesis and Isaiah, THE BOOK OF DANIEL is the third fascicle of THE CONCORDANT LITERAL OLD TESTAMENT which is being issued in installments, both in English and German. The remaining parts will be published as completed.

CONCORDANT STUDIES IN THE BOOK OF DANIEL

New vistas into political and religious world history are opened up in these CONCORDANT STUDIES, as God's great disclosures in the prophecy of Daniel provide a key to human history in the past, a clue to its future, as well as inner peace for the present. It reveals the folly and futility of man, and the wisdom and ability of God. It leads to distrust of His creatures, but enables us to rest in perfect repose on the God Who is operating the universe in accord with the counsel of His will.

Hence prophecy is of the utmost value to our spirits in our everyday life. It is composed not merely of predictions as to some great disasters in the dim future, but is a chart and compass for our use in the midst of the toil and turmoil of today. Men's hearts are already failing them for fear of the future. But to those who exalt and honor and adore the God of Daniel, He will reveal His love through His Anointed and His accursed cross, through Whom He will rule out rule, and, at the final consummation, reconcile the whole creation.

The 464-page volume also contains the Concordant translation of Daniel's prophecy.

ABBREVIATION KEY TO DANIEL

Grammatical Signs	
·	the (definite article)
·	plural, when not evident
·	emphatic pronoun
·	Hebrew particle ath
Sources of Variant Readings	
'	Septuagint
'	Septuagint and Syriac
'	Conjecture confirmed by Septuagint
'	Conjecture
"	Masoretic Hebrew
"	Other manuscripts
+	and
b	become
bt	but
c	cause
f	from
fr	further
g	give
i	in
pl	place
s	same
sa	say
t	that
>	to
to ^d	toward
wt	what
w	which
wi	with

Superior letters not found in this *Abbreviation Key* are not abbreviations. They supply the omission in full: *as as, be be, do do, ha! ha!, he he, him him, it it, on on, so so, them them, thus thus.*

The negation *no^t* stands for **not**.

SPECIAL FEATURES OF THIS VERSION

It is printed in a large, readable typeface, with all that directly represents what is found in the original text in *boldface*, and all that has been added to avoid ambiguous renderings or to make the meaning clear, printed in *lightface*.

There are wide margins on all sides, for those who wish to mark their copy. Paper is especially suitable for ball-point pen.

Departures from the Original are marked by signs and small abbreviations. Both are listed in the *Abbreviation Key* on page 64, together with our symbols for readings which differ from the traditional Hebrew text.

Each important doctrinal word is translated uniformly by the same English word in every occurrence in the Old Testament.

Pronouns which are emphatic in the Hebrew are marked by an accent.

Every untranslated occurrence of the Hebrew word "the" (the definite article) is marked.

Verbs are rendered by a corresponding English grammatical form whenever feasible. Most of the variations are shown in the *Appendix* at the end of the book.

Prepositions could not be translated into English by a single uniform equivalent, but variations from the STANDARDS are marked.

The *Abbreviation Key*, the *Appendix*, and a comprehensive *Introduction* (page 3) are provided to assure the reader of gaining the fullest benefit from all the features of this Version.